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Vol. 69, No. 39

October 8, 1981

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Pope names five blessed; security tightest ever

NC photo from Wide World

THE LAST TIME — Sunday's public ceremony marked the first time Pope John Paul returned to St. Peter's Square since the May 13 attempt on his life. Photo was taken moments before the pope was shot and wounded. Arrow points to the 9mm automatic pistol fired by the would-be assassin.

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Two miles of wooden barricades and nearly 1,000 security guards surrounded Pope John Paul II Oct. 4 when he returned to the Vatican to beatify three Italian and two French Religious.

(One of the five, Blessed Claudine Thevenet, is the foundress of the Religious of Jesus and Mary. There are 15 RJM Sisters in the Diocese of San Diego, and all California RJMs gathered in San Diego this past week to celebrate her beatification.)

THE UNPRECEDENTED security arrangements in St. Peter's Square were designed to prevent any possibility of a repeat of the pope's last visit to the square, when Mehmet Ali Agca, who was later convicted by an Italian court, wounded him and two American tourists on May 13.

"Christian Joy" was the theme Pope John Paul II chose for his homily, and the joy of the 125,000 assembled in St. Peter's Square was tangible; the joy expressed by the crowd resulted from the pope's return and the beatifications. Thousands from the native provinces of each of the newly-beatified cheered the mention of their spiritual hero's name.

Even the rain which sprinkled intermittently throughout the two-and-one-half-hour ceremony did not reduce the enthusiasm of the crowd.

THOUSANDS cheered as the pope's helicopter came into view 20 minutes before the ceremony, bringing the pontiff from his summer residence at Castelgandolfo, 15 miles south of Rome. Applause again rang out as the pope approached and blessed the altar at the start of the Mass, and the crowd's reaction reached its peak as the pope, after the final blessing of the Mass, descended the steps of the altar to greet a row of handicapped people in wheelchairs.

The excitement of the worshippers showed itself also in the sustained applause which greeted the unveiling of large paintings of the newly-beatified.

The paintings, hung across the front of St. Peter's Basilica, were uncovered as the pope proclaimed the beatifications following the *Kyrie* of the Mass. Immediately after, the *Gloria* was sung praising God for the lives and example of the blesseds.

IN HIS HOMILY, the pope said that the lives of the newly-beatified proclaim the Church's "perennial, inexhaustible, and youthful vitality."

Immediately following the Mass of beatification, the pope went to the center balcony overlooking St. Peter's Square and said in his noon-time Angelus message: "Today I have had the joy, after almost five months, of returning to the altar of St. Peter's."

'Just' nuclear war a 'contradiction'

SAN FRANCISCO (NC) — "The teaching of the Church is clear; nuclear weapons and the arms race must be condemned as immoral," said Archbishop John R. Quinn of San Francisco.

St. Francis, the "prophet of poverty and peace," is the Christian example of the need for a moral response to one of the greatest life-or-death issues today — the nuclear arms race, Archbishop Quinn said.

APPLYING the traditional Church principles on "just war," Archbishop Quinn concluded that "a 'just' nuclear war is a contradiction in terms."

"I call upon all the Catholic people of the Archdiocese of San Francisco, as well as all people who find in St. Francis a prophet of peace and nonviolence, to work for bilateral disarmament and the elimination of nuclear weapons.

"Let us replace violence and mistrust and hate with confidence and caring. Let us make our own the prayer of St. Francis of Assisi," the archbishop said, quoting from the prayer which begins, "Lord, make me an instrument of your peace."

IN CONSIDERING a Christian response to the arms race, "we must...change our very ways of thinking," said the archbishop, former president of the National Conference of Catholic Bishops and U.S. Catholic Conference.

"Nuclear weapons are not simply conventional weapons on a larger scale. They are qualitatively of a whole different order of destructiveness.

"Their tremendous explosive force, as well as their enormous and terrible side effects, will irrevocably alter our ecological system, genetic structures for generations to come, and the fundamental fabric of our social systems."

THE ARCHBISHOP specifically invited Catholics in the San Francisco archdiocese to join with him in setting aside one day every month for fasting and prayer for an end to the arms race. He suggested the first Friday or, in honor of St. Francis, the fourth day of each month.

He also called on the administrators and staff of Catholic health facilities to join those who oppose the intentions of the Department of Defense to establish a Civilian-Military Contingency Hospital System if the system "is based on the illusion that there can be an effective medical response in the case of nuclear war."

Mission Sunday—Oct. 18

By Deacon James Steinberg

SAN DIEGO — A week from this Sunday (Oct. 18) is World Mission Day, and Pope John Paul II has reminded all Catholics that a church without missionary commitment is "an incomplete church or a sick church."

The pope also urged parents to teach their children that there are more important concerns than "money, vacations, or fun" and called for increased contributions by people in rich nations to the pontifical mission societies.

HERE IN SAN DIEGO the Society for the Propagation of the Faith is under the direction of Father Anthony J. Chylewski, director of the diocesan Missions Office. And last year, noted Father Anthony, Catholics in San Diego contributed $657,585 to the society, making them seventh in per-capita giving in the United States.

"People are more important than buildings in determining our priorities," said Father Anthony. "If someone is hungry or sick, then that would take precedence in distributing our funds," he said. "We meet the basic needs first."

There are now more than 55,000 young men who have been ordained to the priesthood and over 280,000 young women, "all of them native vocations," who have been permitted to answer the call of Christ and His Church in the mission countries today because of the Society for the Propa-

Please turn to page 6

Mark Ryland photo

RJMs CELEBRATE — Sisters of the Religious of Jesus and Mary gathered at the Joan of Arc Residence Saturday in preparation for Sunday's beatification of their foundress, Blessed Claudine Thevenet. They are shown with a picture of Blessed Claudine, who is one step from sainthood.

Briefs

ABORTION HEARINGS — More than eight years after the Supreme Court legalized abortion, a Senate subcommittee chaired by Sen. Orrin Hatch (R-Utah) has begun examining proposals for a constitutional amendment that would reverse the court's decision. Hatch convened hearings on four proposed amendments on abortion. "These hearings represent the first effort by the Senate in more than six years to address this question (of a constitutional amendment on abortion)," said Hatch.

UNITY TALKS — U.S. Eastern Orthodox and Roman Catholic bishops held their first formal meeting in New York. With Greek Orthodox Archbishop Iakovos of North and South America and Catholic Archbishop Rembert Weakland of Milwaukee as cochairmen, the group of 13 bishops reviewed ecumenical progress in recent years and doctrinal and practical problems still separating their churches.

SMALL AND DANGEROUS — A Migration and Refugee Services official of the U.S. Catholic Conference said the Reagan administration's decision to turn back Haitian refugees on the high seas could jeopardize their lives and their rights. Don Hohl, MRS associate director, said he is "deeply concerned about the safety of the individuals aboard the ships."

CATHOLICS CONVICTED — Seven Catholics in Czechoslovakia were convicted of engaging in illegal religious activities, according to information provided in Vienna by emigre sources and Kathpress, Austria's Catholic news agency. At one trial 33-year-old Czechoslovakian Jesuit Father Josef Kordik received a one-year suspended sentence after being convicted for having celebrated several Masses.

NEGOTIATIONS URGED — Jesuit Father Robert F. Drinan said only political negotiations among the warring parties in El Salvador, not the March elections proposed by the ruling civilian-military junta, can lead to peace. "Why should anyone believe that the military regime which brutally executes unarmed and peaceful religious workers will tolerate serious political competition?" asked Father Drinan.

Vatican

A 'RICH' PRAYER — Pope John Paul II described the rosary as "a simple prayer, but theologically rich in biblical references" and urged its daily recitation, especially during October. He said October is especially linked by Christians "to a more committed and devoted daily recitation of the holy rosary," and the rosary has occupied "a privileged place in the worship of the Blessed Virgin" for centuries.

MEMORIAL MASS — Cardinal Carlo Confalonieri led prayers for the souls of the past two popes and for the health of the current pontiff during a Mass in St. Peter's Basilica. The Mass marked the third anniversaries of the deaths of Pope Paul VI and Pope John Paul I. Nineteen cardinals and bishops concelebrated the Mass, which was attended by Vatican officials and diplomats.

A PERSONAL CALL — The pope urged the handicapped to accept their "very personalized call" from Christ. He spoke at a Mass for participants in a pilgrimage of handicapped people from Switzerland. Speaking in German, the pope said, "That which appears to the nonbeliever as a tragic misfortune, can become for the believer a very significant and gratifying responsibility in the human community and in the Church."

People

Archbishop Thomas J. McDonough of Louisville, Ky., has resigned after 14 years in that office, and his resignation was accepted by the pope.

Franciscan Sister Paula Ripple of Boston resigned as executive director of the North American Conference of Separated and Divorced Catholics effective Jan. 1, to devote full time to her special ministry with single Catholics.

Father John L. Holleman, an Episcopal priest received into the Catholic Church, was ordained for the New Orleans archdiocese in St. Louis Cathedral.

Dan Holsenback, a senior at Marian High School, Imperial Beach, was commended in the 1982 National Merit Scholarship Program by **Augustinian Father John Pejza,** school principal.

Official

Bishop Leo T. Maher:

Thursday, Oct. 8, Los Altos, meeting of the Bishops of Region XI, Jesuit Retreat Center, 9:30 a.m.-3 p.m.

Sunday, Oct. 11, Vista, blessing of statue at St. Francis Church, noon.

Tuesday, Oct. 13, San Diego, conference of pastors with schools, local board members and principals, University of San Diego, Salomon Lecture Hall, 7:30 p.m.

Father Daniel Dillabough
Secretary

WORLD CONCERNS — Pope John Paul urged a "just solution" to the conflict in Northern Ireland and indirectly praised the planned resumption of U.S.-Soviet disarmament talks. He also prayed for his native Poland and described work as "collaboration with God in the perfection of nature."

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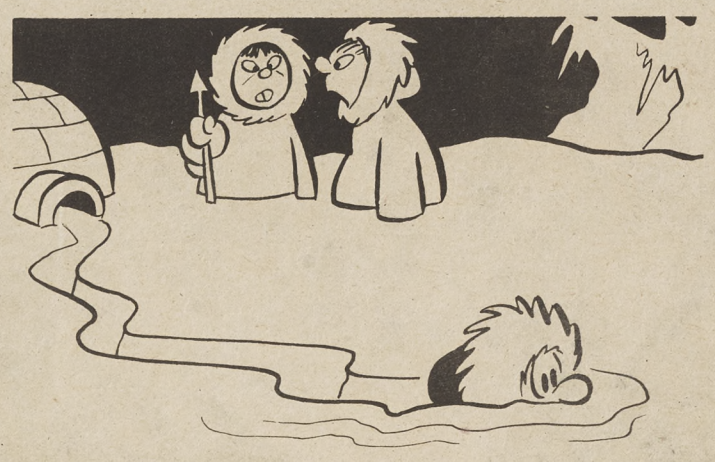

"Nanook's been walking to work lately to save money for the Mission Sunday collection."

Mission Sunday
October 18, 1981

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Reverend Dr. William A. Kraft, Director of Planned Giving, Diocese of San Diego

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Deacon James Steinberg photo

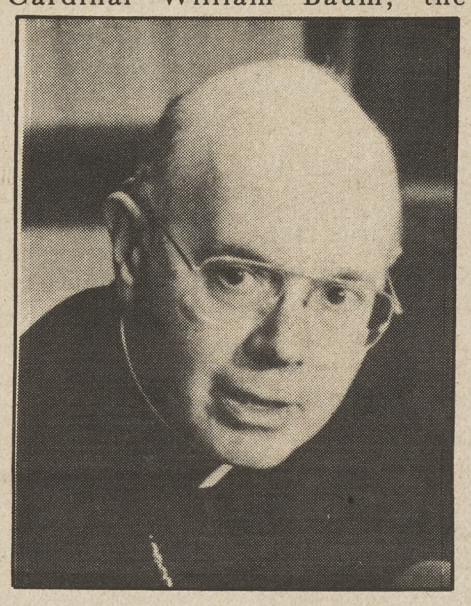
CHD GRANT—Father Marvin A. Mottet, executive director of the U.S. bishops' Campaign for Human Development, was in San Diego last week to present a $40,000 grant to the Domestic Workers Service Center. Father Mottet is shown with DWSC treasurer Greg Akili. CHD is the anti-poverty arm of the Church.

Vatican orders study of all American seminaries

By Deacon James Steinberg

SAN DIEGO — The Holy See's request that the U.S. bishops conduct an in-depth study of American seminaries has raised charges in the secular press that theological "liberals" are to be the target of a witch-hunt and that Rome is going to crack down on the diversity in U.S. seminaries.

The study was requested by Cardinal William Baum, the American prefect of the Congregation for Catholic Education, which oversees seminary training worldwide. The Vatican has named Bishop John A. Marshall of Burlington, Vt., to head the study; he is immediate past chairman of the U.S. bishops' Committee on Priestly Formation and a former spiritual director of the North American College, the bishops' national seminary in Rome, where a number of San Diego's future priests are now studying.



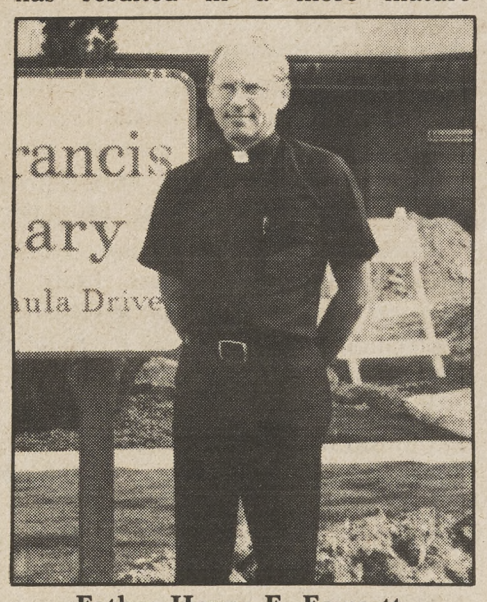
Cardinal William Baum

THE FUSS surrounding the U.S. seminary study is unfounded, says Father Henry F. Fawcett, rector of the diocesan St. Francis Seminary, located adjacent to the University of San Diego campus, where the seminarians take their undergraduate college work, including a major in philosophy.

"This study is a self-evaluation, which the seminaries are going to do for each other as a service," said Father Fawcett, who rejected the contention that the study was motivated by a sense of distrust on the part of Rome when it comes to the U.S. seminaries.

"People from other seminaries will help us to evaluate ourselves and see how well we are living up to the norms expressed by our own bishops and approved by Rome," said Father Fawcett, who noted that while the Vatican may as yet be unfamiliar with the American seminary experience, the program of priestly formation at St. Francis Seminary here serves as a model for others, including the respected American College at Louvain, Belgium.

PRIESTLY FORMATION has changed in the years since Father Fawcett was in the seminary, but it has resulted in a more mature approach to life and a deeper appreciation of all the dimensions of priesthood, especially the call and commitment to celibacy, he said.



Father Henry F. Fawcett

"I don't mean in any way to demean the former type of seminary experience, because it has produced outstanding leadership. But what we have today is a different approach in a different age leading to a ministry which has changed since the Second Vatican Council," he said.

"I think Rome is searching for an understanding of what the American seminary experience is in light of the adaptations and changes in the mid 60s and the 70s," he said. "We did go through some rather difficult years, but I have no fears as to what they'll find."

FATHER FAWCETT says that there may be some weaknesses uncovered during the study, but if so,

Please turn to page 6

Pope names five 'blessed'

SC News Backgrounder

The five men and women beatified by Pope John Paul II Oct. 4 range from a 17th-century schoolmate of St. Francis de Sales and St. Vincent de Paul to a 20th-century physician-turned-monk who died of a disease contracted during World War I.

Each of the newly beatified persons became involved in the tragedies of his or her era through charitable works responding to the needs of the time.

The five are:

• **Blessed Alain de Solminihac** (1593-1659), a French bishop who attended classes with Francis de Sales and Vincent de Paul and helped his people to survive the plague of 1652.

• **Blessed Claudine Thevenet** (1774-1837), who was inspired to begin a religious life of charitable works after her two brothers, executed during the French revolution for their defense of the city of Lyons, told her to "forgive as we forgive."

• **Blessed Luigi Scrosoppi** (1804-1884), an Italian priest who aided orphans, deaf-mutes, unemployed teen-agers, the poor, and victims of war.

• **Blessed Maria Repetto** (1807-1890), who emerged from her cloistered life countless times to help stem epidemics of cholera and other diseases.

• **Blessed Riccardo Pampuri** (1897-1930), who treated victims in the war zones during World War I and died of pleurisy at the age of 33, just three years after joining the Order of the Hospitalers of St. John of God.

Blessed Claudine Thevenet, known in religious life as Sister Maria a Sancto Ignatio, was born in Lyons, France, on March 30, 1774.

Deeply affected by the execution in 1793 of her brothers, she decided to work for the most needy of society. With the help of Father Andrea Coindre, her spiritual counselor, she opened a home for orphans in 1815.

THE WORK continued through the Association of the Sacred Heart, founded in 1816 with Blessed Thevenet as president. Two years later, she founded the Congregation of Religious of Jesus and Mary, along with a young working woman and an orphan.

The congregation, which soon began establishing homes for the aged and homes for orphans, now has more than 2,000 members and 180 centers in 23 countries.

Blessed Thevenet took religious vows on Feb. 23, 1823 and died, reportedly of overwork, on Feb. 3, 1837.

TO CELEBRATE the beatification of their foundress, the California RJMs gathered at the Joan of Arc Residence in San Diego last Saturday "to share our roots and to deepen our understanding of the charism of Claudine Thevenet," said Sister Gertrude Belanger.

The RJM Sisters in San Diego are at Santa Sophia parish, the Joan of Arc Residence, and at the Diocesan Office. Six Sisters are at Santa Sophia Church, where Sister Mary Ellen Scanlon is principal of the parish parochial school; others teach at the school or work in parish ministry there. Eight are at the Joan of Arc Residence, and Sister Alicia Salcido is a consultant for Hispanic Religious Education.

Brother to be abbot

TRIER, West Germany (NC) — The Benedictines at Sankt Matthias Monastery in Trier thought they had the right man for the job when they were called to elect a successor to Abbot Athanaius Polag.

The candidate had both pastoral and administrative experience and had studied philosophy and theology. The only problem was that he was not a priest.

So the Benedictines elected Brother Ansgar Schmidt, 36, as their abbot and then joined in celebrating his ordination to the priesthood.

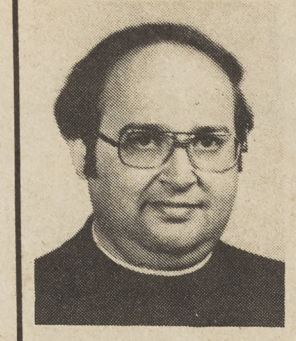
Father Schmidt, who is now abbot-elect, will become Abbot Schmidt on Oct. 25, when he is installed with an episcopal blessing by Bishop Herman Josef Spital of Trier.

The post of abbot requires ordination to the priesthood, since an abbot exercises full Church jurisdiction in his monastery, and such jurisdiction is reserved to priests and bishops.

After receiving the episcopal blessing an abbot can exercise certain rights of bishops, including the right to celebrate pontifical Mass and to wear bishops' robes.

Mark Ryland photo

BLUE ARMY—The Blue Army of Our Lady of Fatima sponsored its eighth semi-annual national rosary march for world peace last Saturday at Nazareth Retirement Home in San Diego. They were joined by the Sisters of Nazareth, who carried a statue of Our Lady during the procession.



Editorial

By Brother William Bilton, CJM

Father's fear

"If you wish to be brothers, let the arms fall from your hands. One cannot love while holding offensive arms."

Pope Paul VI
Address to the United Nations
October 4, 1965

The Reagan administration plans to spend approximately 1.5 trillion dollars, in the next five years, on a massive military buildup.

This announcement, which contained the news that the neutron bomb will be produced, has revived discussion of the moral dimensions of nuclear warfare and the arms race.

In our hearts we all know that the entire nuclear stockpile, wherever it exists, is unusable — a first strike anywhere means a second strike everywhere, a poisoning of the planet and the death of the human race. No nation is exempt, no matter how powerful.

There are no realistic safeguards to protect anyone if a world nuclear war erupts. Only madness could start humanity down a road that so clearly ends in total disaster. Unfortunately, there are all too many examples of madness on exhibit in our world, our cities and our neighborhoods.

The way to be sure that madness never takes over is not to build better defense systems, but to build a world without nuclear weaponry and without an arms race.

Amarillo, Texas bishop L.T. Matthiesen recently wrote: "God's gifts may be used for evil or good, for war or peace. The God of Israel warned the people of ancient times that the military use of the horse is 'a vain hope for safety. Despite its power, it cannot save.' (Psalm 33:17). Is not the military use of nuclear energy likewise a vain hope for safety? Despite its incredible power, it cannot save.

"Enough of this greater and greater destructive capability. Let us stop this madness. Let us turn our attention and our energies to the peaceful uses of nuclear energies: for the production of food, fiber, clothing, shelter, transportation."

Such an arms race has been condemned by Pope Paul VI, *Pacem in Terris*, many statements of Vatican II, particularly *Gaudium et Spes*, Pope John Paul II's first encyclical *Redemptor Hominis*, and his address to the United Nations.

We should be putting our hopes for the future in disarmament, not in arms — even defensive ones — or there will be no future for humanity on this planet.

Above politics and the pride of nations, there is a world conscience whose voice is almost never heard because of the noise of arms and the cacophony of dispute.

For a little while, let us listen to this voice which represents the hopes of millions who have already tested war and millions more for whom it is a frightening prospect.

When Pope Paul VI stood before the United Nations in 1965, and said, ***War never again***, it was more than a papal plea to diplomats.

It was the expression of a father's fear for the future of his children who were faced with nuclear extinction. We still are.

Southern Cross

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Letters . . .

Helix or Balboa?

Many of us find it interesting that Kaiser-Permanente recognizes Helix Heights as a superior site for its new medical center, while the Navy rejects it for questionable motives and insists on taking more land in Balboa Park. Of course, Kaiser operates a privately funded, highly efficient medical center that does not have access to unlimited tax money, as the Navy apparently does.

Although the Navy would save many millions of dollars by building on Helix Heights, which is centrally located and easily accessible from several freeways, it stubbornly insists that its monstrous new hospital be built next to an earthquake fault in the park. This reckless decision comes at a time when our president demands more cuts in wasteful spending and more local control of issues, and seriously proposes severe cuts in aid to the sick and elderly, to housing and other essential needs, and reducing the school lunch program by substituting ketchup and relish for vegetables.

Thelma C. Bosowski
San Diego

'Generals needed'

Hooray for Bishop Madera! We need more men like him. The people of God will follow a leader who goes out where the action is and stands up for the truth. We live in an embattled world (Ephesians 6:10-18) and we need our "generals" out in the field. May God encourage Bishop Madera, and through him, all his brother bishops.

May the Lord also remind all of us who profit from this clear and courageous leadership that we have a responsibility to support these men, through our prayers, so that their burdens will not have to be carried alone.

Mrs. Charlene Buhlert
San Diego

Neo-Marxism?

Dr. Matthew C. Gleason's letter "Neo-Marxism" (SC, Sept. 24) points to the need of a Bible refresher course.

Jesus initiated socialist practices long before the birth of Karl Marx. He organized the early Christians into an altruistic society-community of goods as recorded in the Acts of the Apostles (2:44-45): "They that believed were together and had all things common. They sold their goods and possessions, and parted them to all men as each man had need."

The early Christian credo "From each according to his possessions, to each according to his needs" was paralleled in the industrial age by the Marxian credo "From each according to his ability, to each according to his needs." Both credos are doomed to failure due to the deficiencies in human nature, especially so in a highly individualistic society.

The Robin Hood approach would not eliminate the conditions that cause an immoral state of things to exist in society, with colossal fortunes on the one hand and depths of poverty on the other.

The humanistic teachings of Jesus provide the moral basis to eradicate the social causes of economic inequalities. Humankind's failure to live up to those teachings makes for hypocrisy in Christian society.

Louis Mascali
Escondido

The Pope Speaks

Human dignity first

CASTELGANDOLFO, Italy (NC) — All scientific research, whether it explores the origins of the universe or the effects of atomic bombs, must be based on a concern for the dignity of the human person, Pope John Paul II said Oct. 3.

The pope met in the Swiss Hall of his summer residence at Castelgandolfo with 150 scientists from throughout the world, 50 of them members of the Pontifical Academy of Sciences.

Regarding cosmology, Pope John Paul said that "science cannot of itself solve" the question of the origin and evolution of the universe.

He said the Bible's explanation of creation was written to declare that "the world was created by God" and that it "was not created as the seat of the Gods, as was taught by other cosmogonies and cosmologies, but was rather created for the service of man and the glory of God."

"Any other teaching about the origin and make-up of the universe is alien to the intentions of the Bible, which does not wish to teach how heaven was made but how one goes to heaven," Pope John Paul added.

The pope said the studies of molecular biology, like all scientific research, should "be carried out in full respect for the norms of morality, safeguarding human dignity, freedom, and equality."

On the topic of nuclear warfare, Pope John Paul described himself as "the spokesman of the human right to justice and peace."

Vocations

By Father Daniel Dillabough

Vocation Awareness Week remembered

For 30 seminarians this Vocation Awareness Week meant visiting a number of parishes in the diocese to speak on Church vocation programs. In a reflection session following their return there were the complaints of having eaten too much good food and being tired after five Masses, but most of all there was a joy and exuberance for having experienced some very alive Catholic communities.

It didn't matter whether Mass was celebrated in a garage for a newly formed parish or a hugh parish church, whether it took place in the desert or on the coast, whether the language was English or Spanish. Their own call to priesthood was strengthened by being welcomed and experiencing such loving and believing communities.

This experience for our future priests is crucial if we are to continue to see ministry today as belonging to the entire Church. No more static, rigid, clearly defined package. Rather the gifts of *each* Christian are now being called by the Spirit to contribute to the Church in new ways.

In a very real sense, then, the Christian family is called just as Israel was to bring forth leaders from itself. I believe a clear indication of the spiritual condition of a diocese is the enthusiasm and vitality of its parishes in promoting and calling forth leaders to ministry in today's Church. As the people of God, you truly are able to foster vocations by helping to share the spirit and direction of the Church. If you are a people rooted in the Spirit, open and alive to the needs of both the Church and society, committed to the renewal of our world in justice and love, then the depth of your vocation will be clear to all.

If the weekend experience of the seminarians is indicative of the life of the Church in our diocese, then you need to be thanked. For with you as praying, encouraging witnesses of faith, many will accept their call to serve the Lord and one another.

Our Christian Way of Life

By Enid Lanyon

A matter of teamwork

One of the things we who are struggling to be disciples of Jesus have to accept is that we may not always be the one who is in the right place at the right time. We cannot expect always to reap the benefits of the witness we give in a personally satisfying way.

Sometimes it may seem as though we are being ineffective — that what we say falls on deaf ears and what we do is misinterpreted. Well, that happened to Jesus, too. But nothing is ever wasted when it is sincerely given, even if we seem to be doing more sowing than reaping.

THERE WERE TWO instances of this in our parish community recently. A young woman who had been depressed by a crisis of faith for a considerable time, and friends among both the clergy and laity had given what they could, but to no avail.

Finally, when her depression was at its deepest, she happened to drop in to a church she didn't usually attend, heard a homily by a visiting priest that triggered some hitherto untouched response, and there she was, rushing toward conversion! It was the right time, the right place, and the right word.

The second instance was similar. A priest had spent some time with a young man who was questioning him about the faith, without apparently making any headway. The young man wandered off and called in at a monastery he was passing. There he encountered another priest and they fell into discussion.

AGAIN, SOME SILENT chord was touched and the young man returned to the first priest elated with his discovery of faith. "Why didn't you tell me about faith like he did?" he asked. "I did," the priest replied. "Why didn't you speak to me about prayer in his terms?" "I did."

Why could one succeed where another seemed to have failed? Perhaps it is because no one works alone in the service of God. We are all involved in teamwork with the Holy Spirit. Today it may fall to one of us to do the spadework and plant a seed of the Word that someone else will bring to fruition; tomorrow it might be our function to germinate what another person sowed.

When we claim "I brought about his or her conversion" or "I failed with him or her" we are deluding ourselves. If we have invited God to use us and are willing to give honestly of ourselves, He will use us to His satisfaction.

NOT EVERYONE TO WHOM we witness Christ or share our awareness of God will be moved or touched in some obvious way, but something will be passed between us and later — perhaps when we are forgotten — someone else will build on it or lay a foundation for yet another to build. No Christian ever acts in isolation. We are members of a Body, branches of the Vine.

Most of us are insecure and immature enough to need visible proof of our effectiveness, but there must be many, many incidences where we cannot know for sure if we have helped or hindered, or whether a change of heart a very long way down the road might be somehow connected with our efforts.

Why him? Why not me? Why should so-and-so get through where I couldn't? But, whether we like it or not, we are called to teamwork, to filling in where needed, to cooperation with the Holy Spirit, who blows where He wills, and so keeps us guessing most of the time.

THE MEASURE of our Christian witness is not the seen result in our contacts, but the endurance and humility of our dedication to Christ.

From the Archives

By Sister Catherine Louise La Coste, CSJ

San Diego 'giant'

Part Two

In May of 1911, Father Joseph C. Mesny began plans for building Sacred Heart Church in Ocean Beach. He served this mission saying Mass once a week. He was now in his 55th year, and he asked Bishop Thomas J. Conaty of Los Angeles to send a pastor for both Sacred Heart and St. Agnes. Sacred Heart was placed under the direction of Father Maurice Harnett, who was ordained in 1891, and labored for 40 years in the diocese.

In 1919, Father Thomas J. Walshe became the first resident pastor of Sacred Heart and also took over the care of St. Agnes for 10 months. Sacred Heart Church was moved one block from its present location and enlarged. Finally, in 1933, the two parishes of Point Loma and Ocean Beach were divided.

IN 1921, THERE was a question of Father Mesny relinquishing the pastorship of Immaculate Conception in Old Town to Father Sylvester Rabagliati. Msgr. John Brady, pastor of St. Joseph Church, wrote that "the Italian priest" expected to take charge of Immaculate Conception on New Year's Day, but Father Mesny said that he was not prepared to hand over the church in Old Town. Father Mesny planned to talk the matter over with the bishop in Los Angeles.

Apparently he did, because he relinquished the pastorship in 1925. In the meantime, Father Rabagliati visited the Italian families and celebrated Mass at St. Joseph. He later became the first pastor of the Italian parish, Our Lady of the Rosary, from 1925 to 1935, and died in 1940.

During his pastorate at St. Martin of Tours in La Mesa from 1925 to 1936, Father Mesny went to Lemon Grove to celebrate Mass on Sundays in a small chapel. In this capacity, as a man in his 70s, he carried out many acts of charity in ministering to the needs of the Mexican families. This Sunday group attended Mass in what was called St. Therese of the Child Jesus located on Lemon Avenue. This later was changed into St. John of the Cross and Father Mesny served as pastor from 1933 to 1938.

WHEN THE FAMOUS Serra Cross, now standing atop Presidio Hill, was erected in 1914, Father Mesny would celebrate Mass every Sunday on that spot until 1923.

In 1932, six years before his death, Father Mesny celebrated his Golden Jubilee as a priest with a Mass at St. Joseph Cathedral. Bishop J.J. Cantwell attended. On Aug. 29, a jubilee concert was held at the Cathedral. A special composition written by Royal A. Brown, cathedral organist, was performed, with the cathedral choir directed by Ediom A. Thill. The title: *"Let Us Pray for Our Priest Joseph."*

Father Mesny had a keen judgment and was always ready to oblige his bishop. His most esteemed qualities were love of little children, love of the poor, zeal for souls, organizer, and church builder.

He retired with residence at Mercy Hospital and died on Sept. 4, 1938, at the age of 82, accomplishing the impossible over a span of 31 years of generous service to the people of God. He is buried in Holy Cross Cemetery in San Diego.

The Sunday Readings

By Deacon James Steinberg

It's later than we think

October 11, 1981, Twenty-Eighth Sunday in Ordinary Time. Isaiah 25:6-10; Philippians 4:12-14,19-20; Matthew 22:1-14.

The first and third readings remind us that it is really later than we think, and that while the coming kingdom of God is a "future" event, it is also realized imperfectly in the here and now. The call to conversion, accordingly, is not something we can put off or delay, but a matter that demands our immediate attention.

Our passage from Isaiah has been called the prophet's "apocalypse," and some scholars view the lines at hand as a later insertion, *after* the return from Babylonian exile; but the great Messianic expectations culminating in the eschatological banquet atop Mt. Zion fit perfectly well into the vast vision and high hopes of the prophet himself, who began his ministry around 740 B.C.

THE COSMIC, UNIVERSAL dimension of the Messianic age is likened to a banquet to which *all* the peoples of the earth have been invited, not just Israel. Although provided with the richest foods and choicest of wines, the real meaning of the banquet is the destruction of death itself and the wiping away of all our human tears.

This theme of banquet will be used by Jesus in the parable quoted in our Gospel reading. And in Our Lord we can see this prophecy perfectly fulfilled, "the Lord for whom we looked" who has come to "destroy the veil that veils all peoples; the web that is woven over all nations."

The responsorial psalm (Ps. 23) is the most familiar of the entire Psalter. We are so used to hearing its verdant imagery of pasture and bucolic rest that we overlook its eschatological dimension: "I shall live in the house of the Lord all days of my life."

THIS CONCLUDES our readings from St. Paul's letter to the Philippians of Macedonia, the city founded by the father of Alexander the Great. The apostle was their founding bishop, and while they have always had a special place in his heart, they are even more dear to him now that he is in prison.

This is his farewell to his converts, and he thanks them for sharing in his joy as well as his hardships. Only from his beloved Philippians has he ever accepted material support, and their kindness has been returned in the blessings they have received from the Lord. We are promised that in sharing ourselves with others when they needed us most, "God in turn will supply your needs fully."

The parable in our Gospel reading from St. Matthew follows closely upon that of the last two Sundays. Picking up on Isaiah's theme of Messianic banquet, the apostle records Jesus the Messiah warning his audience of the universality of redemption and not to count on merely being part of Israel as an automatic guarantee of entering the kingdom.

THOSE WHO RECEIVED the invitations to the wedding banquet refused to come and even killed the king's servants. The invitation is then extended to the strangers who were wandering outside the house; it is a mixed lot of outsiders who finally enjoyed the feast.

In practice many (all) are called, but very few (the elect) are chosen. And the choice is really ours: do we respond to God's call, or do we refuse the invitation out of the hardness of our own hearts? The call to repentance is continuous, and so, too, must be our own conversion.

It is not enough to merely be part of the Church; we must do the will of the Father if we would celebrate with the Son. One of the guests in the parable came before the king "not properly dressed." Devoid of the garment of grace because of his sins, he stood before the king a total stranger.

Mission Sunday

Continued from page 1

gation of the Faith, said Father Anthony. He noted that vocations, too, are a "people need" that must be met.

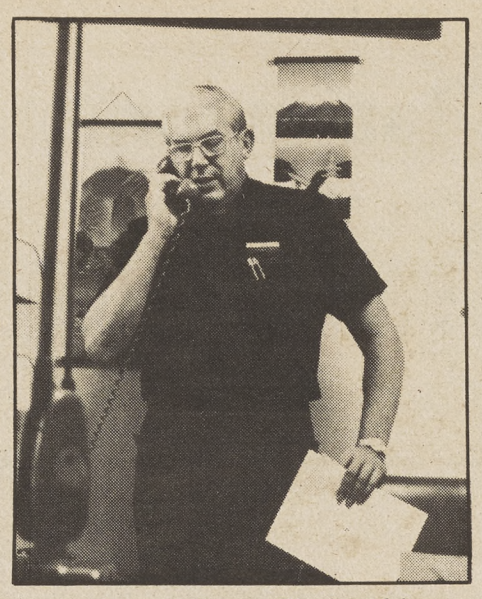
AMERICAN CATHOLICS contributed $34.5 million to the society last year, all of it disbursed directly by its New York headquarters, although in conjunction with the Vatican so that worldwide missionary efforts would go where needed most and to avoid duplication of effort.

"What we learn from our personal experience in mission countries is that the 'reincarnation' of Christ is evident in the person of our missionaries," said Father Anthony, who has visited the missions in Africa and Latin America. "They continue the work of Christ among the poor and underprivileged of the world."

He thinks that parents and teachers have a special role when it comes to teaching mission awareness, and says that the pastors, especially, have made San Diegans aware of their "missions responsibility," something he takes most seriously himself.

Father Anthony has been director of the diocesan Missions Office for 14 years and has been associated with its work for 22; he has travelled extensively in Latin America and Africa and has seen first-hand what American dollars have done in third-world countries.

"These countries have been ravaged by inflation to an even greater extent than have the affluent



Father Anthony Chylewski

countries," said Father Anthony. "The average price of gasoline is over $3 a gallon, more than twice what we pay here."

INFLATION notwithstanding, said Father, "a comparative study would show that the pontifical mission societies do a better job of distributing the material sacrifices gleaned from our fundraising activities than any other charitable organization in the world. We have operated on an overhead of six percent or less for the past 20 years, and here in San Diego that figure is just over three percent."

American Catholics have more to be proud of than just the financial support they give to the missions, said Father Anthony, who was in Rome right after Easter to meet with other diocesan directors and Pope John Paul.

"THE HOLY FATHER was very generous in his praise of the American Church for its contributions, spiritual and material, to the missions," he said. "The United States is now third in the number of its own missionaries serving in third-world countries today."

While he was in Rome, Father Anthony also met with Cardinal Angelo Rossi, prefect of the Vatican's Congregation for the Evangelization of Peoples, which oversees the missions work of the Roman Catholic Church.

'83 Synod theme

VATICAN CITY — Pope John Paul II has chosen *Reconciliation and Penance in the Mission of the Church* as the theme for the 1983 world Synod of Bishops, said Archbishop Jozef Tomko, general secretary of the synod. Reconciliation and penance will be examined "as lifestyle and as sacrament," he said.

Rome asks U.S. seminary study

Continued from page 3

"that's an education for us and we can address the situation. But the strength of St. Francis Seminary is that it addresses the whole man. If I were to point out a problem in other seminaries it would probably be a failure to address emotional development."

Seminarians were in what amounted to a cloistered environment up to the Second Vatican Council, noted Father Fawcett. "This seminary has a minimum of structure but very clearly delineated expectations; each student has a personal accountability and responsibility, and a one-to-one relationship with a spiritual director. They may attend classes at the university, but they are expected to share Morning and Evening Prayer every day together, attend daily Mass, have dinner together, and to be present on weekends of recollection."

The life of the seminarian is far more difficult today, says Father Fawcett, because they are no longer isolated; they are actively involved at the University of San Diego, but they are also expected to live out the lifestyle of a man preparing for the priesthood.

"I BELIEVE they have to face the real issues in their emotional development, especially the question of celibacy, and in a realistic way," he said.

If Father Fawcett does have one reservation about the seminary system in this country today, it is reserved for the graduate-level houses of theology; there are expectations at times that students will work at an advanced level without a "foundation in the tools of how to theologize," he said.

"Without naming names, I am concerned that students in seminaries in this country do not get a sense of Church, of Tradition, of the roots of our Catholic teaching," he said. "They need to know how and why the Church teaches what it does, and a deep appreciation of the Church itself. Then with that knowledge they can look at speculative and modern theologians in a critical light."

How would Father rate St. Francis Seminary? "One of the best in the country," he said.

Essay prizes offered

Catholic high school students are eligible for up to $2,000 in U.S. savings bonds being offered by the Young Men's Institute, a fraternal order of Catholic men founded in 1883.

The YMI's Pro Patria Committee is sponsoring its 10th annual scholarship essay competition. This year's topic is: "Do you agree with the president's decision on the neutron bomb?"

In addition to the grand award for overall merit, 24 other prizes are also available, including $150 cash to the grand award winner's school and $100 to the winner's teacher.

Details and contest rules are being sent to all diocesan high schools.

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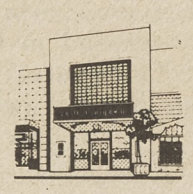

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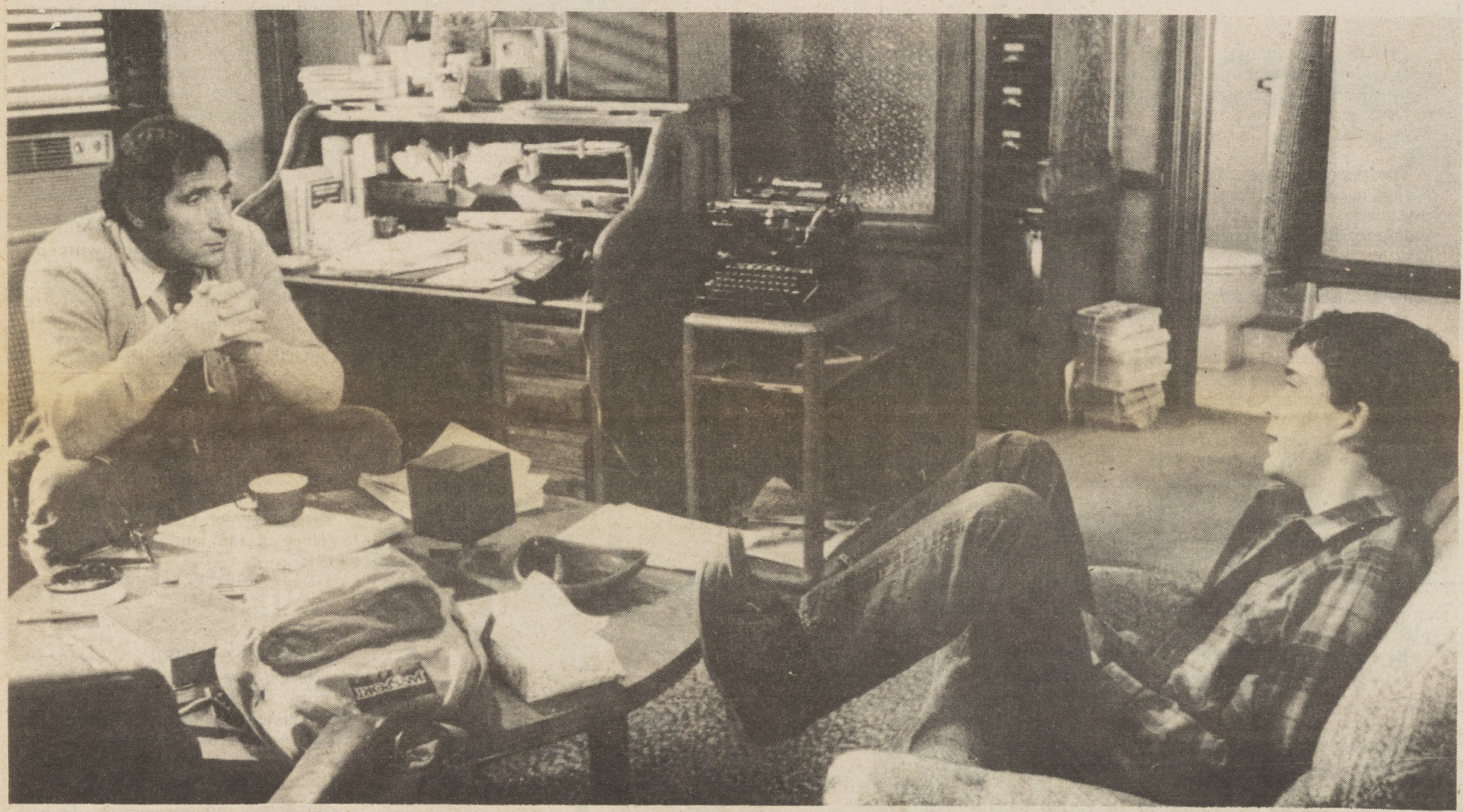

How are ordinary people affected by psychology?

By Katharine Bird
NC News Service

Why do people refer to the modern day as the age of psychology?

According to Notre Dame Professor John Borkowski, psychology has had a "dramatic effect on our culture." Psychological theories "filter slowly down through a culture over the decades, affecting novels, art and music," he explained.

Gradually, the psychologist continued, these theories begin to exert a "subtle influence on people," on what they value and what they expect from life. As an example, Borkowski pointed to the influence exerted by Sigmund Freud's theories. What has seeped into our culture is a search for "individualism and self-fulfillment," wi ı some difficulties as the result, he asserted.

In going about its tasks, psychology is guided by a model which makes certain assumptions about why human beings act as they do. This model "defines the arena and guides the theories developed about human behavior," Borkowski said.

Today, Borkowski is optimistic that psychology is "on the threshold" of developing a new model. He hopes, as a result, that in the decades ahead a more realistic view of what human life should be will filter into our culture. He hopes this will lead people to more realistic expectations and help them come to terms in better ways with their lives.

THE NEW thrust Borkowski referred to suggests that it is quite normal for anyone to experience some conflict and tension in their lives. In practical terms, Borkowski remarked, this means we often are going to be restless in life.

What might this mean in terms of the search for happiness? Borkowski suggested that there is a need for people to associate happiness more closely with "recognizing who you are and where you fit in the world, knowing your relation to God and to other people."

Borkowski added, however, that this is not the "common definition of happiness," a word he tends to rebel against. In his opinion, people too often see happiness as something "static," a point they can reach "where nothing is tugging against them." Such a view of happiness sets people up for disillusionment, he feels, when they come up against inevitable disappointments or changes in life.

For this psychologist, the new model could link the fields of psychology and religion more intimately together. Its assumptions "fit well" with Christian descriptions of life. Even the life of Jesus is "full of ups and downs, of paradoxes and struggles," he remarked.

BORKOWSKI recalled St. Augustine's classic statement, "Our hearts are restless, oh God, til they rest in you." For Borkowski, "belief in God can be a firm anchor for steadying ourselves." The simple messages of the Gospels can "steer us to a simpler life," Borkowski declared.

Both psychology and belief, Borkowski maintained, can aid an individual in going about the tasks of life. The trick is "to realize life is a mix of successes and failures, of low points and doubt and ambiguity. A major task involves learning how to accept our own limitations and those of others," Borkowski said.

For psychology, like religion, is concerned with people and relationships. It helps "set the stage so people can freely enter into a relationship with God and with other people," Borkowski said.

In addition, psychology tries to give people a better understanding of themselves and provides techniques and methods that non-professionals can use in their daily lives in the classroom or business world or family.

IN CONCLUSION, Borkowski pointed to the late vice president, Hubert Humphrey , as a "stellar example" of a man who learned to come to terms with his state in life. Through his long life, Humphrey learned to roll with the punches and come back gamely for more. Especially at the end of his life as he battled nobly against cancer, Humphrey displayed graciousness and courage.

He was a man "who had set out on a journey, accepted his failures and came back again to enjoy the quest anew," Borkowski explained admiringly.

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This psychiatrist points toward the soul's center

By Dolores Leckey
NC News Service

One of my best friends is a psychiatrist. We didn't meet during a therapeutic hour, though.

Our introduction to each other occurred to a large extent in silence, in many hours of being quiet together over a number of years in a Christian meditation group. There I came to know Dr. Gerald May as a person at the center of the ongoing contemporary conversation between psychology and faith.

Some years ago, fresh from his psychiatric residency, he was working in a drug rehabilitation program. He says he used all the medical and psychological tools at his disposal to treat the program's clients. Some people he saw in his practice got better and some did not. He wondered what made the difference.

To his amazement, May discovered that many who recovered from drug addiction, or who were clearly on the path to recovery, shared a common experience: some awareness of a mystery at the heart of life.

IT WAS AT that point, he claims, that the most important insight of his career occurred. He saw that he was not the one who healed the people. Other factors were at work.

May began to regard his skills and knowledge in the fields of psychology and psychiatry as tools — helping grace to flood a person's life; opening a person to the grace that is always available.

The rigorous training psychiatrists receive does not include courses in spirituality. Yet May's work in drug rehabilitation led to some radical changes in his idea of what good therapy is, what he could contribute to people who are emotionally ill. For example, he thinks it not only appropriate but advisable for him to pray for his clients — and sometimes with them.

Part of May's professional life is given to work in the state mental hospital, and there he has found that teaching patients some techniques of meditation — being open and receptive; learning to listen and to be quiet — often relaxes them enough to open them to the psychiatric procedures.

FOR MAY, spirituality and psychology are "yokefellows," to use St. Paul's phrase. Of course, in his practice May uses the tools of psychiatry largely to treat people with serious problems of emotional illness.

But for a moment let's speak more broadly. What could spirituality and psychology have to do with each other?

You may remember St. Paul's poignant cry in his letter to the Romans: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate . . . Wretched man that I am." What psychology and psychiatry have demonstrated is the vast area of unconscious life that is part of us.

Our unconscious life influences our conscious decisions. It has some effect on the way we act, the things we fear or enjoy, what we hope for and how we plan our lives.

MANY believe that the discovery of the unconscious ranks in importance with the greatest of modern discoveries. The study of psychology and its practice are a way of bringing forth hidden factors that are inside us, letting us see why we act as we do, and perhaps expanding us in our ability to act responsibly.

And that is part of what it means to be mature: that we grow in awareness of what we do and why we do it; of what we want and why; of what we care about.

When I asked May what he would cite as the single most important contribution psychology can make to the faith life of Christians he replied, "Bringing to consciousness the unconscious defenses against God."

There is a slowly growing opinion among practitioners in psychology, typified by May (and his older brother, Rollo May, a widely known author), that in the depths of the human soul which psychology explores is a mystery. This mystery — one Christians call the Holy Spirit — is not a puzzle to be solved. It is an invitation, a summons to a journey.

FOR MAY this is vital. He thinks psychology can help those served by it to enter the divine presence. What happens after that is a matter of freedom — human freedom and God's freedom — and a matter of grace.

Psychology and faith: Can they travel together in the journey to the soul's center?

1981 by NC News Service

Education Brief — Principal communicates with psychology

CHRISTINE Johnston is the principal of Marymount Junior School, a private elementary school for 185 girls on the grounds of Marymount College in Arlington, Va.

This principal and teacher often applies insights from the field of psychology in her efforts to communicate with children of different ages. With first graders, for example, she trys to make religious concepts as concrete as possible.

She thinks that the goal of religious education at this age should be to discover "who God is and to recognize their dependence on God the Father."

Ms. Johnston uses simple techniques, relying a great deal on easy conversations, encouraging the children to join in as much as possible.

For instance, God may seem abstract to first graders. Ms. Johnston is wary that children will see God as a person to fear rather than as a loving Father interested in them.

SOMETIMES when she talks with children about God she asks them to look out the window and observe what is happening in the branches of the trees. Then she will ask, "What makes the leaves move?" When the children reply, "the wind," she leads them to see that they recognize the wind by its actions, even though the wind itself is invisible.

The educator then suggests to the children that they try to recognize God in much the same way by looking for his actions in their lives.

Ms. Johnston is careful to tell the children that she depends on God and looks to him for guidance. This usually has an impact on them, she indicates, because to a first grader, the principal is the most powerful person in the school.

She recommends that those working with young children make religion a natural part of the students' day. She often uses morning prayer as the springboard to a discussion with children.

Talking about the Lord's Prayer, for instance, she tries to connect given phrases with the child's home life. "Give us this day our daily bread" is a phrase that children can readily connect with their own lives.

That phrase can serve as the springboard to a discussion of God's role in providing for the needs of people. Often the discussion may begin, however, with something as basic as what the children had for breakfast that morning.

1981 by NC News Service

Mark's Gospel:

John the Baptist sets the stage

By Father John Castelot
NC News Service

Since Mark is writing a proclamation of the good news and not a life of Jesus, he tells his readers nothing about Jesus' origins. In fact, he gives no information about Jesus prior to his appearance on the public scene.

Instead Mark opens his Gospel with an account of the ministry of John the Baptizer. From the point of view of a writer, this sets the stage for the entrance of Jesus. But more important, from the theological point of view, it identifies him as the Messiah and, indeed, as the Son of God.

If John prepares the reader for Jesus, the Scriptures have, according to their Christian interpretation, prepared for John. Before Mark says a word about John, he cites a mixture of Old Testament passages — one from Chapter 40 of Isaiah. And even though the verses come from different contexts and apply to different situations, they refer to the coming of a messenger who will prepare for an intervention on God's part. For the early Christians, John was the messenger.

Historically, John was probably looking forward to the coming of Elijah, who was expected to return and usher in "the day of the Lord." In the Old Testament book of Malachi, it was written: "Lo, I will send you Elijah, the prophet, before the day of the Lord comes, the great and terrible day."

ELIJAH, then, would have been the "one more powerful than I" whom John was expecting. However, the early Christians saw John himself as the Elijah-figure and Jesus as the one for whose coming he prepared.

Mark's sketch of John fits the view of him as an Eliajah-figure. Like the prophet of old, John is a decent person; like him, too, he wears "a hairy garment with a leather girdle about his loins" (2 Kings 1:8).

John came with a prophetic challenge to the people, calling them to a radical conversion in preparation for the Lord's coming. Apparently John was a dynamic preacher. And even though the statement that "all the Judean countryside and the people of Jerusalem went out to him in great numbers" may be a bit sweeping, still there is evidence that he was immensely popular.

THIS MESSENGER is one of the few gospel characters mentioned in secular history. A Jewish historian named Josephus tells us John was so popular that Herod Antipas feared his power with the people. Seeing John as a dangerous political threat, Herod had him executed.

But John's influence did not die with him; there is clear evidence in the later New Testament writings that he left a devoted group of followers who remained faithful to him long after his death.

In fact, no little friction seems to have developed between John's disciples and those of Jesus in the early years of Christianity. One can detect efforts of the New Testament writers to clarify John's position relative to Jesus.

Important as John was as the herald of the Messiah, he was not himself the Messiah.

Thus Mark sums up the theme of John's preaching this way: "One more powerful than I is to come after me. I am not fit to stoop and untie his sandle straps. I have baptized you in water; he will baptize you in the Holy Spirit" (Mark 1).

Mark has now prepared the reader for the entrance of Jesus.

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"Are you educating yourselves to know the meaning of war and peace, the political, social, economic, and cultural realities which make for a world of violence and death, and, in contrast, what values and projects lead to a world of peace and life?"

(Auxiliary Bishop P. Francis Murphy of Baltimore speaking on war and peace, 1980.)

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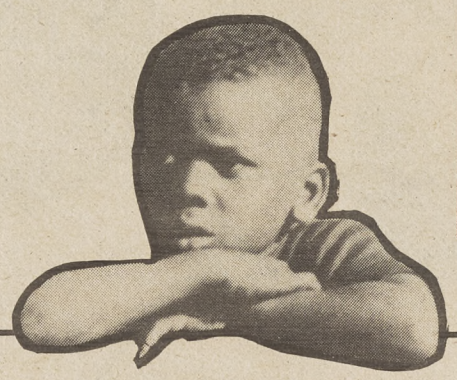

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St. Kieran, El Cajon	754.00	2.93
St. John, Encinitas	1,870.42	7.11
St. Mary, Escondido	885.75	2.81
St. Charles, Imperial Beach	1,566.74	4.61
All Hallows, La Jolla	779.00	3.33
Stella Maris Academy, La Jolla	1,034.66	4.54
Our Lady of Perpetual Help, Lakeside	2,311.90	7.78
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St. Mary, Star of the Sea, Oceanside	1,598.94	6.30
Mission San Antonio, Pala	1,174.50	6.56
St. Michael, Poway	3,114.73	9.33
Mount Carmel, San Ysidro	876.50	2.53
St. James, Solana Beach	1,580.32	6.08
Santa Sophia, Spring Valley	2,102.00	6.16
St. Francis, Vista	1,017.54	2.85
IMPERIAL COUNTY		
Sacred Heart, Brawley	1,185.08	7.36
Our Lady of Guadalupe, Calexico	2,071.30	4.08
St. Mary, El Centro	1,369.71	5.17
TOTAL:	**$69,718.25**	

The Society for the Propa

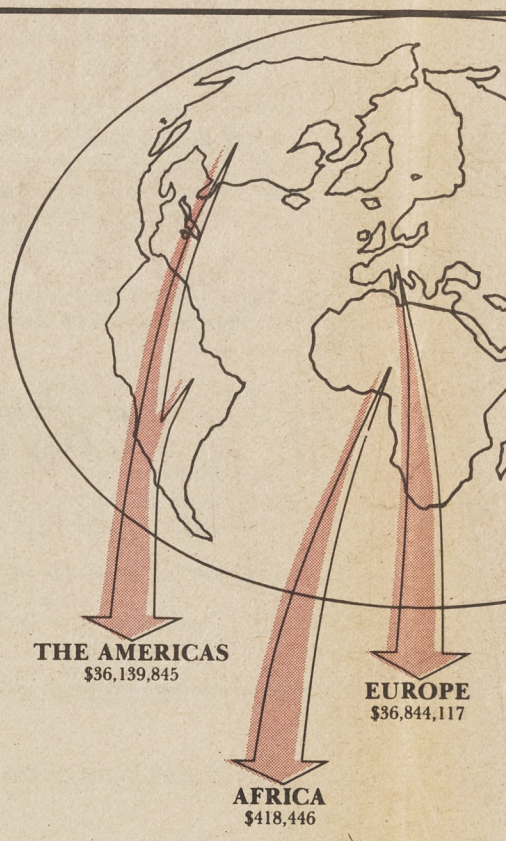
JANUARY DECEMBER 1980

Parish City of San Diego	$Total	Member.	Soc. of St. Peter	Gifts	Mission Sunday	Mass Stipends
Blessed Sacrament	10,676	100		8,016	2,560	
Christ the King	0					
Good Shepherd	5,073	1,055		1,424	2,203	391
Holy Family	4,079	1,060		1,809	920	290
Holy Spirit	3,543	310		1,154	2,009	70
Immaculata	3,522	100		1,339	2,083	
Immaculate Conception	2,254			120	2,134	
Mercy Hospital	200				200	
Miramar NAS	400			400		
Mission San Diego de Alcala	4,957	25		2,679	2,253	
Naval Station—32nd Street	50		50			
Nazareth Retirement Home	171				171	
Newman Center	535				535	
North Island NAS	175	5		150		20
Our Lady of Angels	1,162	60		336	715	51
Our Lady of Guadalupe	2,724			2,254	470	
Our Lady of Mount Carmel	2,957	470		813	1,529	145
Our Lady of Refuge	2,764	820		861	867	216
Our Lady of the Rosary	783	90		212	479	2
Our Lady of the Sacred Heart	7,627	1,440		2,614	3,350	223
Our Mother of Confidence	7,762	61		4,384	3,317	
Blessed Maximilian Kolbe Polish Mission	290				290	
Sacred Heart	5,369			2,949	2,200	220
St. Agnes	14,167	1,250		9,617	3,100	200
St. Anne	1,063			600	463	
St. Brigid	21,026	1,870	15	13,938	4,476	727
St. Catherine Laboure	2,925	50		1,786	1,089	
St. Charles Borromeo	5,005	115	250	953	3,562	125
St. Columba	5,139	390		1,809	2,750	190
St. Didacus	7,644	1,515		2,319	3,600	210
St. John the Evangelist	5,669	630		1,444	3,411	184
St. Joseph Cathedral	12,314	40		6,239	6,035	
St. Jude Shrine	1,049			1,049		
St. Mary Magdalene	8,621	1,050		1,423	5,618	530
St. Michael	8,123	975		2,922	4,071	155
St. Patrick	8,450	1,240	1,500	1,734	3,796	180
St. Rita	2,409	120		809	1,480	
St. Therese of the Child Jesus	11,764	70		3,930	7,737	27
St. Vincent de Paul	14,702	980	500	5,650	6,808	764
San Rafael	6,399	835		3,274	1,690	600
Queen of Angels, Alpine	1,480	400		354	694	32
St. Richard, Borrego Springs	576	145		191	230	10
Our Lady of Perpetual Help, Brawley	255	75		81	61	38
Sacred Heart, Brawley	2,194	70		914	1,110	100
St. Margaret Mary, Brawley	723	80		276	307	60
Our Lady of Guadalupe, Calexico	4,208	440		1,038	2,670	60
St. Patrick, Calipatria	1,327	75		280	972	
St. Elizabeth Seton, Carlsbad	3,288	585		1,472	1,206	25

SAN DIEGO DIOCESE MISSIONS OFFICE—1980

Income:

Propagation of the Faith Membership Offerings	$55,250.00
Mission Sunday Appeal	223,238.20
Legacies	45,807.80
Donations (Including Designated Gifts)	253,776.42
Mass Offerings	16,489.70
Native Seminarian Support (Opus Sancti Petri Fund)	27,525.99
Missionary Cooperation Plan	26,805.37
Leper Fund	801.16
TOTAL:	**$649,694.64**



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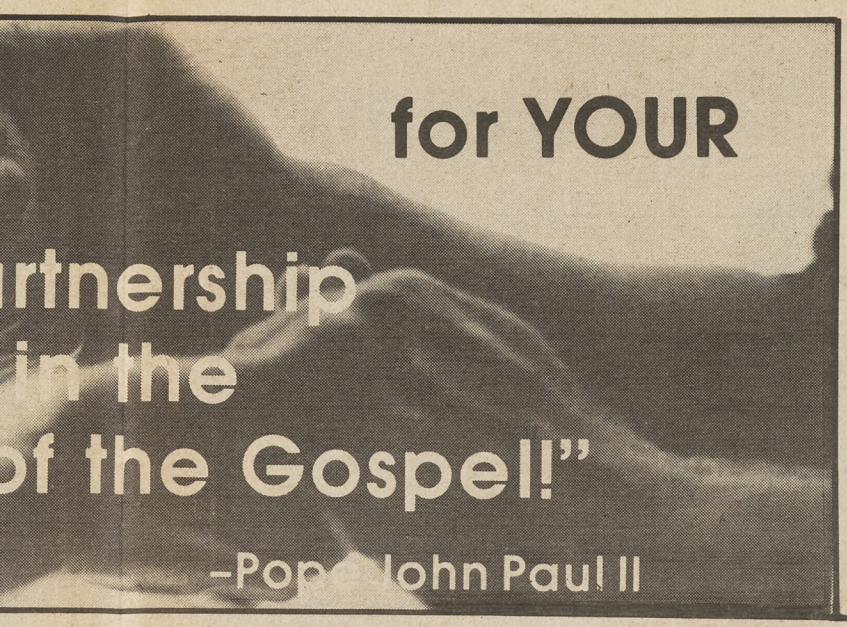


High School Contributors School Year 1980-81

Academy of Our Lady of Peace, San Diego	$2,562.10
St. Augustine High School, San Diego	none
University High School, San Diego	53.00
Vincent Memorial High School, Calexico	74.19
Marian High School, Imperial Beach	1,162.47
TOTAL:	$3,851.47

	1978-79	1979-80	1980-81
Catholic Schools	$61,732.92	$70,166.20	$69,718.25
CCD	13,646.73	19,703.33	28,399.98
TOTAL:	$75,379.65	$89,869.53	$98,118.23

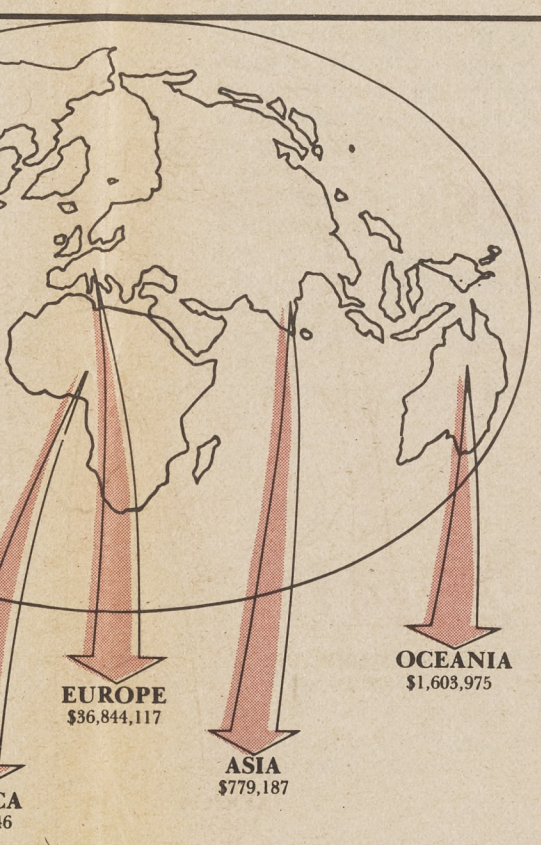
e Propagation of the Faith

JANUARY 1-DECEMBER 31, 1980

Parish City of San Diego	$Total	Member.	Soc. of St. Peter	Gifts	Mission Sunday	Mass Stipends
St. Patrick, Carlsbad	8,877	1,350		4,170	3,290	67
Most Precious Blood, Chula Vista	6,257	1,210		1,739	3,120	188
Our Lady of Guadalupe, Chula Vista	1,810	225		554	923	108
St. Pius X, Chula Vista	5,474	495		3,186	1,673	120
St. Rose of Lima, Chula Vista	16,435	2,925		5,259	7,639	612
Sacred Heart, Coronado	6,377	350		3,666	2,361	
USN Amphibious Base, Coronado	139	120		14		5
Our Lady of Light, Descanso	395				395	
Holy Trinity, El Cajon	11,152			175	10,977	
Our Lady of Grace, El Cajon	16,529	2,065	1,500	8,261	4,045	658
St. Kieran, El Cajon	5,547	965		1,613	2,785	184
St. Louise de Marillac, El Cajon	749				749	
Our Lady of Guadalupe, El Centro	547				547	
St. Mary, El Centro	5,610	750		804	3,840	216
St. John, Encinitas	5,158	790		1,487	2,666	215
Resurrection, Escondido	8,178	1,100		1,727	5,042	309
St. Mary, Escondido	11,455	1,560		2,940	6,475	480
St. Peter, Fallbrook	5,139	460	118	1,962	2,724	55
St. Joseph, Holtville	405			5	400	
St. Anthony, Imperial	484	10		127	272	75
St. Charles, Imperial Beach	4,083	765		1,570	1,664	84
St. Mary Magdalene, Jacumba	559				559	
St. Pius X, Jamul	692			10	682	
St. Elizabeth, Julian	547	115		122	250	60
All Hallows, La Jolla	14,320	1,685	1,650	2,919	7,976	90
Mary Star of the Sea, La Jolla	13,297	1,420	1,750	2,950	6,924	253
Our Lady of Perpetual Help, Lakeside	3,029			235	2,794	
Little Flower Haven, La Mesa	619			25	594	
St. Martin, La Mesa	13,279	1,885		3,739	7,225	430
St. John of the Cross, Lemon Grove	11,337	1,285		6,607	3,295	150
St. Anthony, National City	1,126			2	1,124	
St. Mary, National City	5,600	1,205		1,677	2,429	289
Immaculate Heart of Mary, Niland	493	20		58	340	75
St. Margaret, Oceanside	1,161	315	50	522	179	95
St. Mary, Star of the Sea, Oceanside	5,968	635		2,333	2,899	101
Mission San Antonio, Pala	770			15	755	
St. Gabriel, Poway	5,319	1,060	20	2,707	1,321	211
St. Michael, Poway	10,132	975		4,762	4,135	260
Immaculate Heart of Mary, Ramona	3,136	455		735	1,876	70
Old Mission San Luis Rey	7,903	2,180		2,124	3,202	397
St. Mark, San Marcos	5,113	1,115		1,877	1,989	132
Our Lady of Mount Carmel, San Ysidro	927			569	358	
St. John the Baptist, Santa Ysabel	522				522	
Guardian Angels, Santee	2,521	755		755	939	72
St. James, Solana Beach	8,993	105		5,115	3,768	5
Santa Sophia, Spring Valley	10,655	1,530		3,274	5,519	332
St. Francis, Vista	13,138	2,250		4,347	5,589	952
St. Thomas Indian Mission, Yuma	778	95		349	334	

CCD

Parish	Contribution
Ascension	$32.72
Blessed Sacrament	126.87
Good Shepherd	400.00
Holy Family	393.95
Holy Spirit	231.65
Mission San Diego de Alcala	14.50
Our Lady of Angels	20.00
Our Lady of Guadalupe	120.00
Our Lady of the Sacred Heart	100.00
Our Mother of Confidence	379.50
St. Agnes	968.00
St. Catherine Laboure	1,233.06
St. Charles Borromeo	175.31
St. Columba	310.00
St. John the Evangelist	331.00
St. Mary Magdalene	345.35
St. Michael	1,181.32
St. Patrick	108.42
St. Rita	284.77
St. Therese	129.76
St. Vincent	203.34
Our Lady of Perpetual Help, Brawley	130.00
Sacred Heart, Brawley	12.50
St. Patrick, Calipatria	102.00
St. Elizabeth Seton, Carlsbad	41.00
Our Lady of Guadalupe, Chula Vista	180.94
Precious Blood, Chula Vista	1,330.00
St. Pius X, Chula Vista	1,215.84
St. Rose of Lima, Chula Vista	2,439.16
Holy Trinity, El Cajon	740.37
Our Lady of Grace, El Cajon	2,547.46
St. Kieran, El Cajon	491.35
St. Mary, El Centro	501.09
St. John, Encinitas	302.00
Resurrection, Escondido	756.25
St. Mary, Escondido	1,062.50
St. Peter, Fallbrook	376.65
St. Charles, Imperial Beach	1,496.90
St. Elizabeth, Julian	25.00
Mary Star of the Sea, La Jolla	93.25
Our Lady of Perpetual Help, Lakeside	212.40
St. Martin, La Mesa	203.20
St. John of the Cross, Lemon Grove	21.84
St. Anthony, National City	15.00
St. Mary, National City	2,412.72
Immaculate Heart of Mary, Niland	50.91
Camp Pendleton, Oceanside	71.19
St. Margaret, Oceanside	323.05
St. Mary, Star of the Sea, Oceanside	484.50
St. Gabriel, Poway	359.28
St. Michael, Poway	846.20
Immaculate Heart of Mary, Ramona	42.00
Old Mission San Luis Rey	414.78
St. Mark, San Marcos	422.00
Guardian Angels, Santee	207.00
Our Lady of Mount Carmel, San Ysidro	7.42
St. James, Solana Beach	132.61
Santa Sophia, Spring Valley	848.10
St. Francis, Vista	392.00
TOTAL:	$28,399.98



Distribution:		
Propagation of the Faith World Fund		$356,977.85
American Board of Catholic Missions		57,891.00
Catholic Near East Welfare Assoc. (Oriental Churches)		12,738.00
Native Seminarian Support (Opus Sancti Petri Fund)		27,525.99
Diocesan Priests Working in Latin America		8,840.00
Donations to Missionaries and Home Missions		13,085.10
Designated Gifts		51,970.45
Missionary Cooperation Plan		23,224.83
Mass Offerings		21,614.50
Leper Fund		801.16
Administration:		
Postage, Printing, Promotion	$12,525.51	
Salaries (Religious and Lay)	31,742.00	
Tax and Insurance	4,567.31	
Office Rental and Maintenance	13,809.02	
Professional Services	454.23	63,098.07
TOTAL:		$637,766.95

TIONS TO THE GENERAL FUND—1980

Whatsoever you've done to the least of my brothers . . .

SACRA CONGREGATIO
PRO GENTIUM EVANGELIZATIONE
SEU DE PROPAGANDA FIDE

PROT.....

May 20, 1981

Reverend Anthony J. Chylewski
P.O. Box 11011
San Diego, California 92111
U.S.A.

Dear Father Chylewski:

Having met many of the Directors of The Society for the Propagation of the Faith at the Quinquennial Meeting in Rome, our thanks this year are very personal. It is not difficult to account for the generosity of your people having seen, over a period of several days, the sincere commitment of the United States Directors to the Society in its support of the Church in the Missions.

Mission activity is newly perceived as the collaboration of Local Churches, young and long-established alike, together with the Holy Father in the one work of building the Body of Christ on earth. Last year, the Catholics of the United States took their part in this work by offering $31,998,781 to the Church in the Missions through The Society for the Propagation of the Faith and an additional amount of $1,682,683 for The Society of St. Peter Apostle.

Of this most generous expression of brotherly love, your own Church of San Diego offered $657,585 for The Society for the Propagation of the Faith and $67,043 for the education of Local Clergy and Religious.

We are grateful for your leadership in this greatest and holiest work of the Church and join our prayers with yours that all may be one in Christ.

Sincerely in the Lord,

Agnelo Card Rossi, Pref.

+S. C. Sundusamy Sec.

Cardinal Rossi is the prefect of the Sacred Congregation for the Propagation of the Faith — directly under our Holy Father.

THE HOLY CHILDHOOD ASSOCIATION
Catholic Youth for the Missions

REV. FRANCIS W. WRIGHT, C.S.SP., NATIONAL DIRECTOR

National Office
1234 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20005
(202) 347-0644

Programs and Distribution Center
800 ALLEGHENY AVENUE, PITTSBURGH, PENNSYLVANIA 15233
(412) 323-0400

April 16, 1981

Dear Father Anthony:

I would like to acknowledge with gratitude and praise the contribution of $103,334.75 made by the Diocese of San Diego to the Holy Childhood Association.

While we recognize that this contribution certainly embodies the zeal and love of many, I wish particularly to recognize the exemplary work of the teachers and students, and the parents too, of the Diocese of San Diego who did so much to make this outstanding contribution of $103,334.75 possible.

Nor do I wish thereby to overlook the leadership provided by the San Diego Diocesan Mission Office. It would be considered a personal favor, if you would extend my sincere congratulations and thanks to your associates, Sisters Mary Ellen Kowalski and Kathleen Corbett, and to Mrs. Margaret Mulroy, who have contributed so significantly to the success of your office in advancing the missionary work of the Holy Childhood. Their zealous posture and expertise have served to stimulate and direct the work of school personnel, children and others in achieving a high level of mission awareness and effectiveness.

I have also written to Bishop Maher, expressing my appreciation for the outstanding performance of the Diocese of San Diego in supporting the goals and mission of the Holy Childhood Association.

I hope that one day an opportunity will present itself to enable me to render my personal thanks to all of the parochial and religious education personnel, as well as to the students and parents of the Diocese. It is always a pleasure to be in the presence of those who share Christ-centered concern, enthusiasm and rewards for the good work in which we are privileged to participate. In the interim, please accept my literary but sincere thanks for a job well done.

Sincerely,

Francis W. Wright, C.S.Sp.

Rev. Francis W. Wright, C.S.Sp.
National Director

Reverend Anthony J. Chylewski
Director
The Holy Childhood Association
P. O. Box 11011
San Diego, California 92111

share your love

Father Francis W. Wright, CSSp, is the national director of the Holy Childhood Association.

that you've done unto me . . .

Matthew 25:40

KYF Synopsis

DOES THE field of psychology have anything to say to Christians? Can it throw any light on the elusive subject of human happiness?

This week Dolores Leckey tells of a psychiatrist and friend, Gerald May. He uses his skills and knowledge in psychology as tools for helping people recover from emotional illness. But he feels he is not the one who heals them. Often he encourages patients to meditate. And often he prays for them. Mrs. Leckey is director of the U. S. bishops' laity committee.

The field of psychology is much concerned about helping people make decisions. This week Father James Black relates an interesting story about making a decision. The story involves a priest and a teen-ager and it vividly tells how we can aid each other in the very large tasks of decision-making. Father Black is a teacher at Father Ryan High School in Nashville, Tenn.

Katharine Bird interviews University of Notre Dame psychologist John Borkowski who explains how some psychological assumptions filter into society at large and what their influence is. Borkowski offers some helpful advice for people who are thinking about the meaning of their lives.

And in his series on the Gospel of Mark, Father John Castelot tells about that great stage setter, John the Baptist. John the Baptist prepared the way — but how, and for whom?

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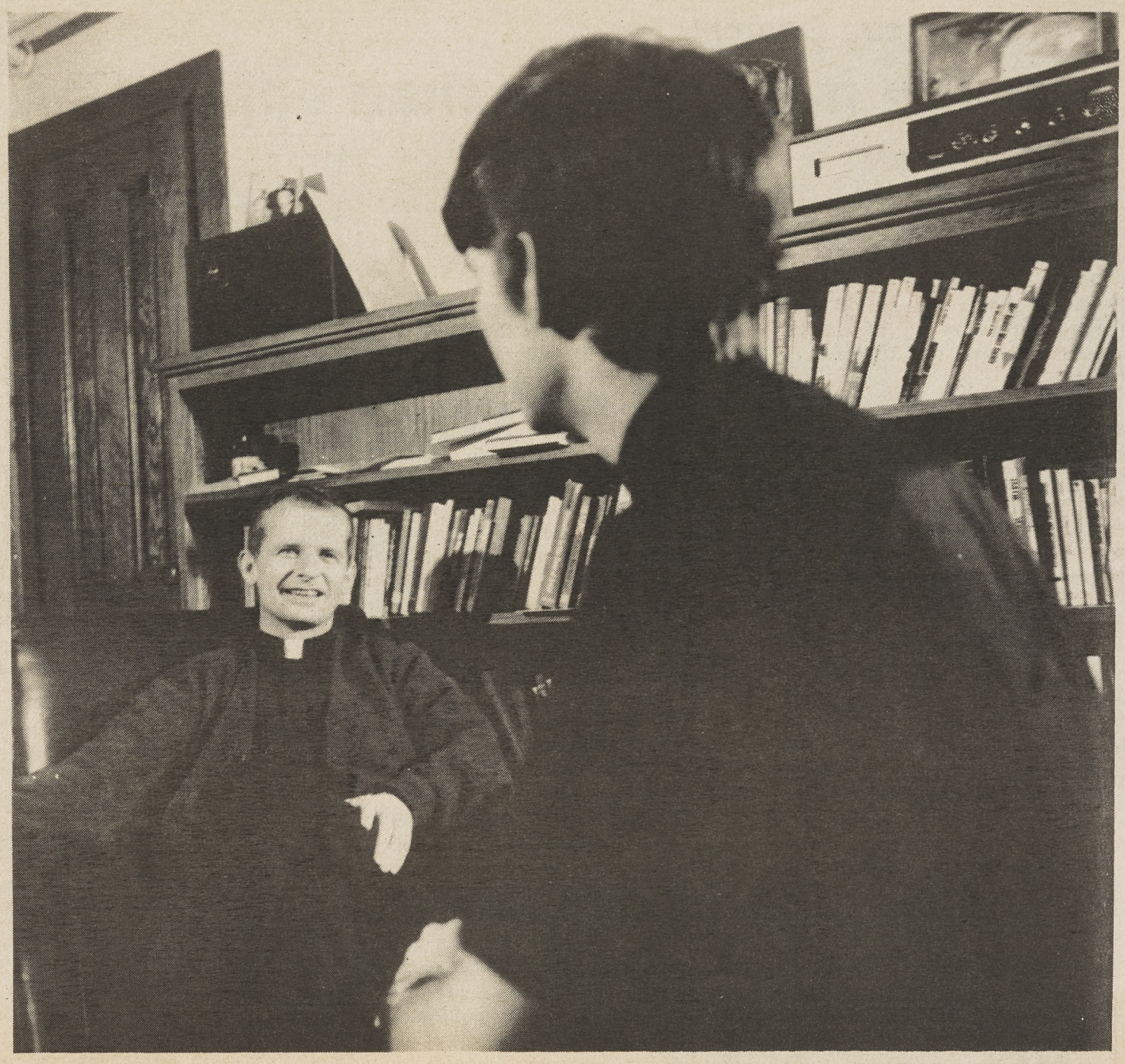


The decision:

When it's a big one, the faith of others can help point the way

By Father James A. Black
NC News Service

David glanced around the room. The weekend had been a good one so far.

Thirty-six high school students had made the retreat, and many were David's friends. He was looking forward to Father Kevin's talk, because he was one of David's teachers. They had developed an easy friendship over the course of the year.

"His talk ought to be good," David thought. "He seems happy as a priest. I'll bet he never had any problems trying to decide what to do with his life. It's hard being a senior — too many decisions to make!"

But Father Kevin's talk surprised him. The priest told the teen-agers how he had gone into the seminary after high school, and had progressed along the course of studies with little difficulty. But when he was ordained a deacon, everything changed.

"I had been waiting for a chance to minister to others, but was sent to a place where I really wasn't needed. The experience was tremendously frustrating — I wondered if all appointments would be like this," Father Kevin told them.

"I BEGAN to experience a lot of doubts and questions about the priesthood. I thought I'd better take some extra time as a deacon. After all, I didn't want to make a decision that would be wrong. The idea of the priesthood was too important to me to make the decision lightly."

Father Kevin told the young people that he had felt a lot of pressure to make a decision — it seemed that a decision was expected of him.

His situation had not been unlike that of many seniors in the crowd who were listening to him.

"The best thing about that extra time was that I had the opportunity to experience the faith of other people," Father Kevin continued. "My parents, my classmates who already were ordained, the other priests at the school where I was teaching — all were supportive of me. The people in my parish were tremendously helpful," he said. "I began to sense a sharing of faith — a definite calling by the people to be their priest."

HE RECALLED for the young people his ordination day. "Many of you were there," Father Kevin said. "My ordination to the priesthood was really a communal celebration in which people called me to minister to them. They had helped me grow in my own faith by sharing their faith with me.

"By then I was completely at peace with the decision to be ordained, because so many people had been a part of it. I knew then that I could serve the Lord by serving his people."

David shifted uneasily in his chair. The talk had ended, and some of the people at his table were discussing it. Father Kevin was just like anybody else after all — he had to grow and struggle with his faith and his decisions just like David and his friends did.

The school year was almost over, and David knew that he had to make some decisions about his future soon. He walked across the room to Father Kevin and began to speak with him.

"I'M NOT SURE what I want to do next year, but I really appreciated what you said in your talk. Whatever I decide to do, I feel that I can come and talk with you about it," David said. "I just don't know what I want to do yet."

"You'll find out in good time, David," Father Kevin said. "You don't have to make decisions alone. Trust other people to share their faith with you, and that will help you decide."

It is autumn now, and school has begun again. A few months ago, Father Kevin celebrated his first anniversary of ordination.

And just last week, David left home to begin his first year of study for the priesthood.

1981 by NC News Service

Discussion points and questions

Discussion Points

1. What does the word "happiness" mean for you? Have your ideas about happiness changed in any way over the past few years? How?

2. In Dolores Leckey's article, what contribution does the field of psychology make in the faith life of Christians, according to Dr. Gerald May?

3. According to Mrs. Leckey, why does May think the discovery of the unconscious ranks as such an important discovery?

4. What common experience do Father Kevin and the teen-ager share in the article by Father James Black?

5. In Katharine Bird's interview, why does psychologist John Borkowski think there are close links between psychology and belief?

6. In Borkowski's view as reported by Ms. Bird, how do theories of psychology influence people?

7. Why does Father John Castelot compare John the Baptist to Elijah in the Old Testament?

Resources

"Searching for Self-fulfillment in a World Turned Upside Down," based on a book by Daniel Yankelovitch, in the April 1981, issue of Psychology Today.

"Catechesis: Realities and Visions; A Symposium on the Catechesis of Children," a USCC education publication dealing with religious education of children in broad terms, 1312 Mass. Ave. N. W., Washington, D. C. 20005. $2.95.

'Not a one-issue Church'

Pro-life means more than opposition to abortion

By William Ryan

The U.S. bishops' Respect Life Program traces its origins to efforts in the late 1960s to liberalize state abortion laws. Many bishops and others viewed such efforts as the beginning of an assault on life across the broad spectrum of existence, and searched for ways to counteract this trend.

"In the beginning, the response of the American Church to increased violence against the unborn, the aged, the handicapped, emerged from a small segment of concerned bishops, clergy, and laity who saw the handwriting on the wall," recalled Sister Margaret Carney of the Sisters of St. Francis of the Providence of God in Pennsylvania.

"**THEIR EFFORTS** were greeted with some support, but with anxiety and apathy,too," she said. "Gradually, however, a chilling realization took hold. The Christian underpinnings of the American Dream were eroding. The work for legalization of abortion spread, blatantly affronting a collective Catholic conscience tempted to slumber in the haze of good will generated in the John Kennedy-John XXIII era. Like the proverbial sleeping giant, the body of U.S. Catholics began to respond."

It was against this background that the Respect Life Program was born. Its goals, since its inception in 1972, are:

- **To proclaim** the sanctity and value of human life as a gift from God and the foundation of human rights;
- **To oppose** and ultimately do away with that which destroys or endangers human life, with particular concern for such worldwide evils as war and violence, abortion and euthanasia;
- **To correct** those situations that diminish life itself or that limit the appropriate enjoyment of life;
- **To support** and encourage the development of that which sustains, nourishes or provides for the proper enjoyment of life; and
- **To place** special emphasis and create advocacy for those things that meet particular needs of families and individuals — whether the aging, the mentally or physically handicapped, those who are sick or genetically impaired, or those who are dying.

NC photos

THE WORST...THE BEST — Respect for life is more than just a single issue, but involves the whole spectrum of human activity from birth to death. The same human race that gave us Adolph Hitler gives us Mother Teresa of Calcutta, the extremes of hate and love in the 20th century.

As the 1970s unfolded, and it became clear that the abortion issue was going to be a long-range concern, the National Conference of Catholic Bishops' committee for pro-life activities held a series of regional meetings to determine the direction the Church should take.

A *Pastoral Plan for Pro-Life Activities* was concerned primarily with abortion and euthanasia, but potentially directed at other areas and capable of adaptation and expansion. It encouraged a three-fold effort to promote respect for life — through education, pastoral care, and public policy formation.

ANYONE WHO looks at the various program themes of the past 10 years — the unborn, the aged, the poor, peace, the family, the handicapped, prisons, gun control, capital punishment, bioethics, the nuclear arms race — will see that the Church's concern for life is breathtaking in scope. This is not a one-issue Church. *From womb to tomb* is not merely catchy or clever; these four words tell us where the Roman Catholic Church in this country really stands.

"Many people have realized that you just can't be against abortion and unconcerned about the handicapped... there are some people who are strongly anti-abortion but that is the only pro-life position they take," said Father John J. Dietzen of Peoria, Ill. "To be concerned with only one issue is to lose credibility."

A lot has happened in the past 10 years. Emergency pregnancy services, seminars in high schools, investiture ceremonies for parish Respect Life chairmen, reconciliation programs, and not least the push for programs of natural family planning, are all in some way offshoots of the Respect Life Program.

THE RESPECT Life Program has enriched many lives, not only of those who are the recipients of its services, but of those whose hearts have been enlarged in the effort to get involved.

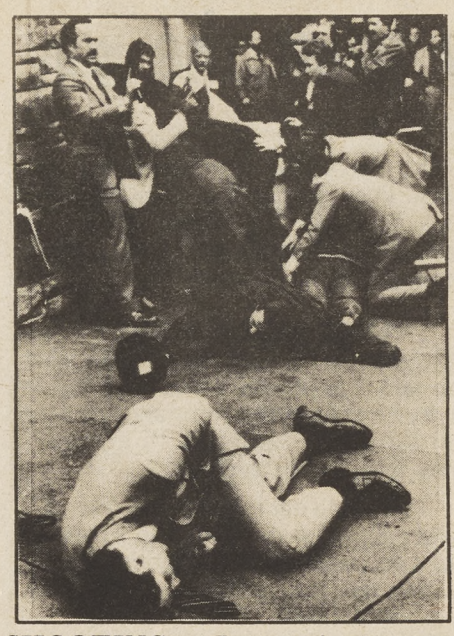
The Respect Life movement is truly coming of age as an expression of Catholic belief and concern.

William Ryan is on the staff of the United States Catholic Conference's office of public information.

Peace begins in the heart

By Most Rev. Thomas Gumbleton

Is there a church that does not offer prayers for peace? Inconceivable. Is it possible, then, that Almighty God turns a deaf ear to our supplications? In spite of all our prayers, the tension in the world appears to be mounting, not fading. Every day we read stories that center upon hatred and slaughter and armed conflict. Perhaps a significant question to ask ourselves is this:



SHOOTING — Last spring's assassination attempt on President Reagan shows how deep hatred can lie in the human heart.

When we pray for peace, for what do we pray?

Even if peace meant only the absence of war and hatred it would be one of the most wonderful accomplishments for which to aim. But peace means more than this. It means not just the absence of something but the presence of something else.

IT IS BUILT, as Pope Paul VI told us, not only by means of politics and the balances of forces and interest, but with the spirit, with ideas, with works of peace. Peace means the presence of harmony and unity and good will among human beings; it means the overcoming of separatedness and alienation; it means reconciliation.

The Scriptures point to the root of the problem. Almost from the beginning, men and women alienated themselves from God, from nature, from each other. How brief the peace and perfect harmony enjoyed by Adam and Eve. And how devastating its rupture. Theirs were no longer lives of harmony but of discord.

We belong to the same family as the first human beings. We are creatures who have seen our relationships with one another and with our Creator become broken, and so we experience estrangement, alienation, sin. How will our hearts be healed? Only by atonement. That is, by experiencing "at-onement" with God and with one another.

PERHAPS THE MOST grave sign of despair and alienation, of the lack of "at-onement" in our world today, is found in the thinking that justifies the nuclear arms race. There are many who say that our willingness to fight shows we hold life dear and will do anything to preserve it. But perhaps it shows otherwise. For only in a world suffering alienation in its most severe form could there be people actually working out the calculations of how many millions of dead — between 60 and 160 million — would be "acceptable" in a nuclear war. Acceptable to whom?

It is not enough to initiate arms control programs, just as it is not enough for opposing street gangs to limit the number of hatchets, knives, and handguns they will agree to use during their skirmishes. To limit the means of aggression may be a step toward reconciliation, but then again it well may not, if no truce lies in the hearts of the opponents.

The prayer for peace is one of humility, one that recognizes that we have a long way to go ourselves, one that asks God's blessings on our feeble attempts to open our hearts to His will and to His love and guidance.

(Most Rev. Thomas Gumbleton is auxiliary bishop of Detroit and president of Pax Christi, USA.)

the Saints

by Luke

ST. JOHN LEONARD

BORN IN 1543 IN ITALY, JOHN WAS A PHARMACIST'S HELPER IN LUCCA. AT 26 HE BEGAN TO STUDY FOR THE PRIESTHOOD BUT HE WAS NOT ORDAINED UNTIL HE WAS 40.

HE ESTABLISHED A CONGREGATION, THE CLERKS REGULAR OF THE MOTHER OF GOD. WHICH LATER WAS THREATENED WITH DISSOLUTION BUT SAVED BY DIRECT ACTION OF THE POPE.

JOHN WANTED TO WORK IN FOREIGN MISSIONS BUT ST. PHILIP NERI, WHO SAW HIM AS A REAL REFORMER, TOLD HIM THAT HIS MISSION WAS TO THE PEOPLE OF ITALY. THIS WORK, HOWEVER, DID NOT DAMPEN HIS DESIRE TO SPREAD THE GOSPEL IN FOREIGN LANDS, HE ASSEMBLED A GROUP OF YOUNG PRIESTS TO GO ABROAD.

HE IS REGARDED AS ONE OF THE PIONEERS IN THE WORK OF THE PROPAGATION OF THE FAITH. HE DIED AT AGE 66 AND WAS CANONIZED BY POPE PIUS XI IN 1938.

THE FEAST OF ST. JOHN LEONARD IS OCT. 9.

'Called to Share'
'Llamados a Compartir'

By Deacon James Steinberg

EL CENTRO—More than 500 religious educators, parents, grandparents and youth took part in the second annual Imperial Valley Congress here last Saturday on the grounds of the Imperial Valley College.

Registrants had an opportunity to attend workshops in English and Spanish presented by a number of speakers, including the diocesan Office of Religious Education staff.

THE CONGRESS again this year was coordinated by Mrs. Pat O'Neil, a former missionary who spent five years in Guatemala before settling in the Valley, where she could put her knowledge of catechesis and fluency in Spanish to good use.

"The fact that so many people are here is a sign of a renewal of spirit taking place in our parents and teachers," she said. "The Congress brings a kind of awareness to the Catholics in the Valley. Just seeing the banners from each of the parishes here today is a good sign of how people are participating in the things we are trying to do here."

The theme of IV-2 this year was "Called to Share," and Redemptorist Father Memo Grassman of Oakland, the keynote speaker, reminded the participants that "all of us are called to be missionaries" and to share our own experience of Jesus with others.

"PEOPLE ARE HUNGRY for meaning and value, hungry for people who will say 'I love you' and mean it," said Father Grassman. The function of the catechist is not simply to talk *about* God, said Father, but to "let Him speak through you."

Deacon James Steinberg photos

KEYNOTER—Father Memo Grassman, CSSR, meets with Mrs. Pat O'Neil, Imperial Valley catechist, and Sister Dora Islas, SSBS, of St. Mary, El Centro.

People eat three or more times a day, he noted, "but we are trying to feed and nourish our faith for ten minutes once a week. We are called to share something of value, transcending beyond the moment, a knowledge of ourselves and Jesus as He reveals Himself to us. Jesus does the work; we just have to bring people to Him."

The Congress is an outgrowth of the master catechist program being offered in the Valley by the diocesan Office of Religious Education, said Mrs. O'Neil. "We wanted the same sort of thing here for our people who can't travel to San Diego."

THERE HAS BEEN both a growing awareness on the part of diocesan personnel about the needs of the Imperial Valley and an increasing willingness to come out whenever they are needed, said Mrs. O'Neil.

"Now all I have to do is pick up the phone and tell them what I need. It's not like it used to be. Now they come more and more, and we are good for each other," she said.

Attending IV-2 from the diocese and giving workshops there were Sister Josephine Breen, SM, director of the Office of Religious Education; Ginger Infantino; Betty Britschgi; Sister Bea Wagner, OSF, director of the diocesan media center; Penny Banks; Sister Alicia Salcido, RJM; Armando Medina-Flores; and Father Raymond G. O'Donnell, director of the Center for Liturgy and Prayer.

CLOSING MASS—Bishop Leo T. Maher was the principal concelebrant of the Mass closing the Congress. He is pictured with Mrs. Sherry Seitz of the IV Congress staff. She's a parishioner at St. Anthony in Imperial.

CATECHIST TRAINING and an awareness that the training itself is even needed is critical in the Valley, says Mrs. O'Neil. "You just can't use grandmas who are willing to sit with the kids for an hour because they need CCD. But it's worth every ounce of effort we put into our programs here, and God blesses it because it's His work."

Nurses have input at Mercy

SAN DIEGO—Many hospitals across the United States are facing severe nursing shortages and turnovers. Among the most common reasons cited are not enough nurses in training and poor public image of the nurse.

Mercy Hospital and Medical Center has remained relatively unscathed, but to further improve conditions for its nurses, the hospital has initiated an innovative step: Mercy has encouraged its nurses to form a Mercy Nurses' Image Committee (MNIC).

THE MNIC IS comprised of at least two RNs from each floor, five LVNs, two nurse aides, one psychiatric technician, and one nursing secretary. Together, they work to determine how to best enable the nurses to provide optimal patient services and meet the nurses' needs.

The MNIC has already recommended alterations in staff patterns, elimination of nursing caps, and significant wage, overtime, and vacation increases, as well as more liberal tuition reimbursement plans.

According to Marsha Conn, RN, one of two chairmen of the MNIC, "All of our suggestions have been greeted enthusiastically and many have been implemented. But what is equally impressive is that we have direct input into the administration. We meet at least monthly with Mercy Sister M. Joanne, executive director of Mercy. I know of no other hospital where nurses have this kind of input.

"TRADITIONALLY, nurses have had only limited input regarding the delivery of their services. I believe that the direct input we now have at Mercy is better for the patients, nurses, and the hospital."

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Media Notebook

Priests and the movies

By Michael Gallagher

NEW YORK (NC) — If you want to talk about the image of the Catholic priest in Hollywood movies, you almost have to start with Bing Crosby and Barry Fitzgerald in *Going My Way*.

Now I happened to have liked *Going My Way*. I liked it a lot.

LET ME TELL you what happened when my father and I saw *Going My Way* at the Palace Theater in Cleveland in 1943. In the final scene when Barry Fitzgerald, almost blinded by tears, stumbles down the aisle to embrace his mother after decades of separation — while Bing Crosby sings that Irish lullaby that might have been written by a Jewish songwriter — I was watching with moderate interest and enjoyment when I suddenly became aware of something rather awkward. My father was crying.

RECENT FILM RATINGS

So Fine (Warners): B, morally objectionable in part for all; R, restricted.

The French Lieutenant's Woman (United Artists): A-III, morally unobjectionable for adults; R, restricted.

Now my father was a fat, ungainly man, close to three hundred pounds. He had a huge beaked nose broken when he played tackle for the Massillon Tigers years before. He was a Cleveland fireman, burned repeatedly, and one freezing winter night he rescued infants by going into a blazing ghetto tenement and carrying them out under his coat while his comrades covered him with a screen of water.

I wasn't crying. Not because I was tougher than my father or because I saw through the contrivances of the movie — I didn't — but simply because at age 12 I didn't know enough about life to cry.

THE POINT I'D like to make about *Going My Way* is that there was something genuine in it. Its sentiment spilled over into sentimentality, but it was based upon something true. It wouldn't have had the impact it did if those who saw it did not instinctively feel that priests were indeed good men, men who had made an incalculable sacrifice for the sake of an ideal that held out hope to everyone. Nor was this feeling mistaken.

Look at a picture of the young Maryknollers about to set out for China before the First World War. Most of them and their immediate successors died young because of overwork and inadequate medical attention. Some were murdered by the Japanese during the Second World War. Some, like Bishop James Walsh, suffered long imprisonment at the hands of the Chinese communists. These young men were everything Bing Crosby's Father O'Malley was and much, much more. And not a few of them were a lot better looking than Bing Crosby.

Hollywood erred in the old days, not from painting too benign a picture of the Catholic priest, but too superficial a one. Bing Crosby, Spencer Tracy, Barry Fitzgerald — each of them conveyed in his own way the quality of compassion and gentleness that we recognized as priestly, but Hollywood never gave us even a glimpse of the price paid for that quality or of the spiritual depths from which it emerged.

AS I NOTED in my unkind review of *True Confessions*, there is not much to the character of Robert DeNiro's ambitious but troubled monsignor. We see some surface ripples of what's supposed to be his inner struggle, but writers John Gregory Dunne and Joan Didion are unable to give the talented DeNiro much to work with. There's one scene showing DeNiro sitting on a chair in his room staring into space, there are a few lines about lost ideals, and that's about it. Not even Laurence Olivier could convey much spiritual anguish on those terms.

In exploiting the Catholic element in general, Dunne and Miss Didion go for the obvious sins as surely as Hollywood in the old days went for the obvious virtues, gaining an extra measure of titillation by playing the movie's lurid goings-on against a churchy background.

But what of the more subtle sins and temptations? How about pride? How about coldness of heart? How about wondering if God exists? How about wondering if there's any meaning to anything? Since the movie doesn't deal with questions such as this, the positive "Catholic" ending to *True Confessions* — the monsignor finding peace of soul in the desert — is fully as contrived as the ending of *Going My Way* and is without the latter's emotional impact, for those who contrived this ending had no real feeling for what they were doing.

From sentimental reverence to shallow irreverence — hardly a gain for either religion or art.

NC photo

MOMENT OF TRUTH—Burgess Meredith, left, listens to the troubled confession of a colleague played by Robert DeNiro in *True Confessions*. A review in last week's *Southern Cross* warned of the movie's concentration upon sordid details and its insensitive exploitation of its Catholic atmosphere.

Carmelites open lay prayer center

LA MESA — The Carmelite Sisters of the Divine Heart have established a lay prayer center at Little Flower Haven.

Carmelite Sisters will work with the community in sponsoring days of prayer every fourth Saturday of the month at the center, 8585 La Mesa Blvd.

This month the first prayer day will be Oct. 24. The day includes Mass, scripture study, Vespers and Adoration of the Blessed Sacrament. For more details please call 284-6889.

Michael G. Kielty
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Into Thy hands, O Lord, we commend the spirits of these belored ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

ANNIS, Veronica Joanne. Wife of Elliott Annis; mother of Joseph Annis, Mary Newton, and Susan Stevens; sister of Sister St. Thomas; five grandchildren. Funeral Mass: Sept. 17, St. Therese Church.

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GIACALONE, Gaspare. Husband of Tommasa Giacalone; father of Maria Giacalone, Cecilia Asaro, Rose Daleo, and Antonina Cotton; brother of Matteo Giacalone; 13 grandchildren, 8 great-grandchildren. Funeral Mass: Sept. 16, Our Lady of the Rosary Church.

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KELSEA, Harold Stanton. Father of Eileen Wirth and Lorraine House; five grandchildren, three great-grandchildren. Funeral Mass: Sept. 24, Our Lady of Refuge Church.

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KENNEDY, Margaret Celestine. Aunt of Marie Lawson. Funeral Mass: Sept. 21, St. Patrick Church.

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ZAPOTICZSNY, Jeffrey Stephen. Brother of Brian S. Zapoticzsny; son of Stephen and Susan Zapoticzsny. Funeral Mass: Sept. 18, Mission San Diego de Alcala.

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Moral Majority scores victory in D.C.; Jesuit calls it 'voice of hatred' in U.S.

WASHINGTON (NC) — The politically conservative Moral Majority scored a congressional victory Oct. 2 when the House of Representatives, voting 281-119, overruled a District of Columbia City Council bill to revise District conduct laws.

The revisions were also opposed by Archbishop James A. Hickey of Washington, who did not join in the Moral Majority-led lobbying. (However, a letter the archbishop wrote, printed in *The Catholic Standard,* archdiocesan newspaper, reportedly was used by the Moral Majority in its effort.)

THE CITY COUNCIL measure revised the city's various sexual assault laws and legalized sexual activity between consenting adults. It dropped prohibitions on homosexual acts, sodomy, and sexual activity outside of marriage — fornication and adultery. It also permitted wives to press legal charges of rape against husbands, dropped references to the sex of the victim from sexual assault laws and decreased penalties for rape from life imprisonment to 20 years. The change in rape penalties was supported by women's groups which said the availability of the lighter sentence would make it easier to convict rapists.

(Another controversial proposal which in essence would have legalized sex between children was deleted from the bill by the city council before the measure was passed.)

The House veto of the sex law changes was unusual, permitted because the District of Columbia falls under congressional jurisdiction although it was granted self-government through "home rule" six years ago.

ACCORDING TO Moral Majority spokesman Ron Godwin, a vice president of the organization, the congressional action overturning the law was "a victory for morality and common sense."

District of Columbia officials and their supporters said the congressional action threatened the city's "home rule" and independence. Mayor Marion Barry said he was "outraged."

Archbishop Hickey did not comment on the "home rule" debate although he did explain his views on the city council bill in a statement Oct. 2.

"AT THE TIME the District of Columbia council enacted the legislation regarding sexual abuses I judged it my duty to remind the community of the moral implications of the law. Indeed, it was not without some merit," the archbishop said. "But by removing civil prohibitions with regard to adultery, fornication, and sodomy, it withdrew significant support for fundamental values of our Jewish and Christian moral traditions. The whole society suffers when basic values of family life and human sexuality are no longer practiced by law."

• • •

WASHINGTON (NC) — Georgetown University president Jesuit Father Timothy S. Healy Oct. 1 denounced the Moral Majority as being a "voice of hatred" in contemporary America.

Father Healy described the Moral Majority, the conservative Christian New Right group headed by TV evangelist the Rev. Jerry Falwell, as part of America's current "bout of meanness" also characterized by the present administration's budget cuts and foreign policy.

AMERICANS EVENTUALLY will reject the Moral Majority, he said.

"Whether hatred comes wrapped in white sheets or the Scripture, it is still a denial of man and his works," the priest added.

Cal Thomas, a Moral Majority vice president, said that the Moral Majority opposes the Ku Klux Klan, which has been anti-Catholic and anti-Jewish as well as anti-black in its history.

"FATHER HEALY doesn't know what he's talking about. It is he who is biased and bigoted," Thomas said in *The Washington Post.* Some 30 percent of Moral Majority supporters are Catholic and 18 percent of Mr. Falwell's church are black, Thomas said.

Father Healy also said "the new righteousness runs counter to Western religion" because it is anti-intellectual and simplistic, in addition to speaking with a "voice of hatred."

"Neither life nor faith yields to any quick and easy formula," he said.

American archbishop gets high Vatican post

VATICAN CITY (NC) — Pope John Paul II named Bishop Paul C. Marcinkus, a U.S. priest who heads the Vatican bank, as propresident of the Pontifical Commission for Vatican City State.

The Cicero, Ill., native was also named an archbishop Sept. 29. As propresident he succeeds Cardinal Segio Guerri, 75, who resigned because of age.

Archbishop Marcinkus, 59, takes over day-to-day direction of the Vatican's main administrative body, which has responsibility for the tiny city state's post office, building maintenance, police, health services, telephone system, railway service, visitors' assistance, and personnel. The commission also oversees the work of Vatican Radio and the Vatican astronomical observatory in Castelgandolfo, Italy.

Abp. Paul Marcinkus

Archbishop Marcinkus' tenure as Vatican bank president has been controversial. During his tenure the Vatican suffered what it called marginal losses from investments when the financial empire of Sicilian financier Michele Sindona collapsed. Sindona was also convicted in the United States in 1980 on fraud charges relating to the collapse of the Franklin National Bank in New York.

In 1974 the Vatican denied as "totally distorted" a report in the Italian magazine *Panorama* that Pope Paul VI was planning to replace Bishop Marcinkus because of financial losses incurred by the bank.

Two years ago Italian newspapers speculated that the bishop was on a "hit list" of the Red Brigades, a leftwing group specializing in political violence, after two members of the gang were arrested and found with a scrap of paper listing the address of Villa Stritch, a residence for U.S. clergymen working in Rome.

NC photo

CHRISTMAS STAMP — A 15th-century madonna and child by Botticelli is one of two Christmas stamps for 1981. The other, with no religious symbolism, shows a teddy bear.

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BENEFITS

St. Gabriel parish annual benefit country fair, Oct. 9-10, 13734 Twin Peaks Rd., Poway. Public invited. Details: 486-0634.

St. Francis School benefit goods and services auction, 7 p.m., Oct. 10, school grounds, 525 West Vista Way, Vista. Details: 724-8188.

St. Francis Branch, Italian Catholic Federation, annual benefit rummage sale, Oct. 10, Oceanside High School parking lot, Oceanside. Details: 729-9327.

Greek Orthodox Church of North San Diego County 1981 Greek Festival, Oct. 10-11, Del Mar Fairgrounds, Del Mar. Public welcomed.

St. Rita's parish annual benefit bazaar, Oct. 17-18, Euclid and Churchward Aves., San Diego. Details: 461-2056.

St. Pius X Altar and Rosary Society benefit rummage sale, Oct. 10-11, McGinley Hall, 36 E. Naples St., Chula Vista. Details: 426-8860.

San Diego County Ecumenical Conference annual benefit Folk Faire, Oct. 10-11, Scottish Rite Center, Mission Valley. Donation: $1.50.

EDUCATION

Augustinian Father Jerome Bevilacqua scripture class, 7:30 p.m., Oct. 12, St. Patrick Church, North Park, and Mass with healing service, 7:30 p.m., Oct. 13, Our Lady of Grace Church, Fletcher Hills. Details: 271-1675.

Catholic Community Services Department on Aging presents talks on death and dying with Larry Anderson of the San Diego Hospice on various dates and places. Donation: $2. Details: 231-2828.

Knights of Columbus offer CPR course, Oct. 13 and 20, McGinley Hall, Chula Vista. Donation: $5. Details: 421-8122, 422-0371.

St. Brigid's Prayer Group sponsors talks on "The Miracle of Renewal," 7:30 p.m., Wednesdays. Public invited. Details: 292-1942.

LITURGIES

An Afternoon of Prayer honoring Our Lady of Light, 2 p.m., Oct. 10, Our Lady of Light Shrine, Riverside Rd., Descanso. Public invited. Details: 445-3620.

ORGANIZATIONS

La Jolla Deanery, DCCW, luncheon meeting with Mass at 11:30 a.m., Oct. 13, St. Agnes Church, Point Loma. Details: 274-4462, 223-3245.

North County Patrons for divorced and separated Catholics meets 7:30 p.m., Oct. 9, Resurrection Church, Escondido; pot-luck dinner Oct. 17. Place and other details: 743-3964.

Oceanside Deanery, Oceanside Council of Catholic Women, luncheon-meeting follows 11 a.m. Mass, Oct. 14, St. Francis Church, 525 West Vista Way, Vista. Details: 729-3449.

Knights of Columbus Mass and parade for Columbus Day, 8:30 a.m., Oct. 10, Embarcadero Marina Park, south of Seaport Village, San Diego. Everybody welcomed.

SPECIALS

Catholic Community Services open house, 11 a.m.-2 p.m., Oct. 12, 349 Cedar St., San Diego. Details: 274-3444.

Unexpected Guest at UniHi campus

The University High School Jesters open their current season with *The Unexpected Guest* by Agatha Christie.

It will be directed by Father Leo Lanphier and presented Oct. 8-11 at 8 p.m. at the Little Theatre on the UniHi campus, 5961 Linda Vista Rd., San Diego.

A dinner theatre night will be held Saturday, Oct. 10 at 7 p.m. The cost is $5.50 for both the dinner and play.

Tickets for the play alone will be available at the door at $3 for adults and $2 for students. For reservations or more information call 298-8277.

Immaculata parish, Alcala Park, forming choir under direction of Father Nicolas Reveles, with auditions 10 a.m.-1 p.m., Oct. 24, in the church. Details: Mercedes Bennett, 274-3444.

Please note that all items for Around the Diocese must be received in writing no later than noon on the Friday preceding the Thursday publication. We cannot accept any items over the phone at any time.

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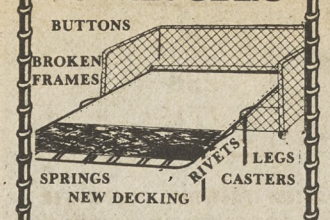

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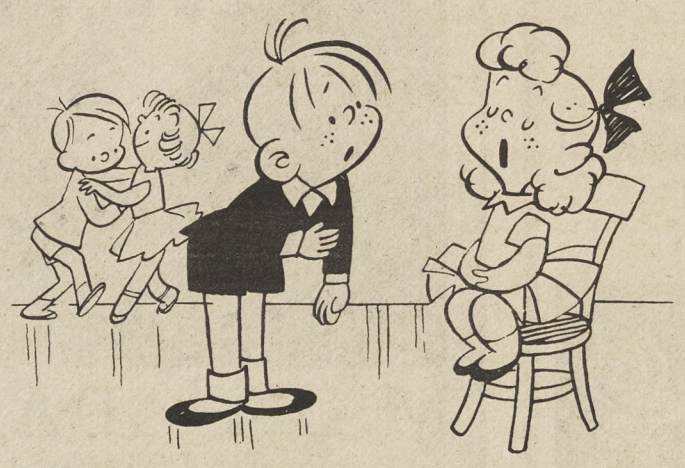

"I refuse to dance with anyone who doesn't give to the Missions"

Mission Sunday
October 18, 1981

The Society for the Propagation of the Faith

Reaching out

with Deacon Michael Newman

In the footsteps of St. Paul

Probably the greatest missionary of all time was St. Paul, whose mission travels are legendary, along with those of other apostles. As we celebrate Mission Sunday with the whole Universal Church on Oct. 18 we can look back across nearly 2000 years of endeavor to carry the Word, the message of salvation and hope to the world.

Paul, Peter, Patrick, Columba, Francis (Assisi and Xavier), Augustine, Boniface, Cyril, Methodius, and others are among the names that illuminate the scroll of great missionaries. Some names are known, others never recorded for posterity. Some became official saints of the Church, others only recorded by God.

The Church has never let up in its missionary work, never ceased to pursue conversions, to proclaim the Gospel, to "teach all nations." Right here in California we are the beneficiaries of missionaries, those Franciscans under Padre Junipero Serra who came to these coastal areas more than 200 years ago, to found a chain of missions, starting with Mission San Diego de Alcala, now a minor basilica. There, too, the first potential martyr, Padre Luis Jaime, was murdered and is now buried.

He is one of tens of thousands of missionaries who have given their lives for our faith, whose blood has been the seedbed from which new faith has sprung. For most of us, the challenge of our faith is not so drastic, so terminal. We are called upon merely to proclaim our faith by our actions, our prayers, and our material support of missionaries. We're not asked to shed our blood, but just to shed some portion of our wealth to provide "manna from heaven" which missioners rely on.

Unfortunately there is a growing shortage of priests in mission lands as well as nearer home. In Uganda there is only one priest for every 5,000 Catholics. In the mountains of Peru there is only one priest to look after more than 60,000 people in more than 40 isolated communities. In the Marquesas Islands 95 percent of the islanders are Catholics, now ministered only by a bishop and three elderly priests. For half the population Mass is now a rare event.

The story is much the same around the world. We in the United States virtually float along on a comparative plenitude of priests, while in other parts of the world they are starved for faith and — in many places — for food. Our prayers, our dollars, and our vocations can help to change the trend and "renew the face of the earth."

The obligation for a response to Mission Sunday is a serious one for every Catholic, not lightly ignored.

TO:
Rev. Anthony Chylewski, Mission Office
P.O. Box 11011
San Diego, CA 92111

I want to help the missions with prayer and my $..... herewith.

NAME _____

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Congreso de catequistas

Por Hna. Alicia Salcido, RJM

Más de 200 catequistas hispanos se unieron a 900 catequistas de habla inglesa en la Universidad de San Diego el 26 de septiembre para asistir a un día de talleres y seminarios organizado por la Oficina Diocesana de Educación Religiosa.

El Instituto de Catequético de 1981 tuvo como tema: "Un Corazón Abierto Abre Puertas: Celebrando la Historia Cristiana" y ofreció a los participantes una oportunidad de asistir a tres de los cincuenta y cinco talleres efectuados en inglés y en español.

EL DIA FUE de gran provecho para los participantes. Empezó con dos asambleas generales, una en inglés y otra en español. El tema del Sr. Obispo Gilberto E. Chávez fué "Visión de la Catequésis en el Futuro de la Iglesia Hispana" y habló de la responsabilidad del catequista de educar a la persona completa, esto implica una preocupación por el catequista de ver que todas las necesidades del niño sean atendidas. Enfatizó el trabajo del catequista para hacer que esta sociedad sea más justa y que responda a las necesidades del pobre, el ilegal, el que no tiene voz.

El Doctor Molina Bellini por medio de diálogo con los participantes planteó problemas reales en la familia y cómo se pueden resolver en familia y con la ayuda profesional del psiquiatra. La psicológa Hna. María Inez Martinez, una gran maestra, trazó los estados del niño, sus necesidades y desarrollo mental, moral, y físico. Fué una grande ayuda al catequista para conocer mejor al niño y atenderlo según su estado.

La Hna. Guadalupe Magaña Adame, ayudó a las participantes a planificar clases usando la mayor creatividad por medio de los métodos de educación que son: activo, inductivo, deductivo e intuitivo. Animó al catequista a tratar de usar el método activo, en el cual el catequista y el alumno hablan, estudian, escuchan, aprenden juntos, y ése es el método que Jesús usó en sus enseñanzas.

LA HNA. ROSA Martha Zárate de un modo muy práctico educó a los catequistas a usar la música, cantos e himnos apropiados en la liturgia.

El día se cerró con una liturgia oficiada por el Obispo Chávez y varios sacerdotes directores de las Oficinas de Educación Religiosa en la Diócesis. La liturgia fué bilingüe, concurrida por los 1,200 participantes del Instituto, que salieron del Instituto con un corazón abierto para abrir puertas (corazones) de todos aquellos que estarán en sus clases, en sus parroquias, en sus familias y en sus vecindarios. Todos convertidos en unos grandes evengelizadores por medio de un catequésis liberadora.

CATEQUISTAS—El Padre René Juárez, OFM, y la Hna. Alicia Salcido, RJM, consultores de habla hispana, charlan con la Hna. Josephine Breen, directora de la Oficina Diocesana de Educación Religiosa, durante el reciente congreso de catequistas.

El Padre Alfonso Gallegos ha sido nombrado obispo auxiliar de Sacramento

Con el nombramiento del Padre Alfonso Gallegos llega a 13 la cifra de obispos de origen hispánico en los Estados Unidos, de los cuáles nueve son auxiliares y cuatro ordinarios, esto es, cabeza de sus respectivas diócesis.

A sus 50 años, el Padre Gallegos proyecta la imagen de una persona mucho más joven. Sin embargo, el Padre Gallegos lleva 23 años de haber iniciado su ministerio como sacerdote de la orden de Agustinos Recolectos el 24 de mayo de 1958 en Nueva York.

Entre los muchos cargos que ha desempeñado se cuentan los de profesor de psicología, maestro de novicios, maestro (decano) de estudiantes profesados, subdirector del Seminario Tagaste, y ha pertenecido al Consejo Archidiocesano de Educación de Los Angeles; al Senado Sacerdotal de esta misma ciudad y ha fungido como presidente del Sub-Comité de Religiosos, Representante de los Indocumentados y Tesorero.

Obispo Auxiliar Alfonso Gallegos

También ha pertenecido al Consejo de Directores de los Diáconos permanentes (de lengua castellana); Coordinador Académico y Director Espiritual de los mismos. Fué párroco de las iglesias de San Miguel y de Cristo Rey en Los Angeles y por casi dos años ha fungido de manera brillantísima como Director de la División de Asuntos Hispanos de la Conferencia Católica de California, al mismo tiempo que ha formado parte de la Comisión Episcopal de Alta/Baja California.

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81-17524

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San Diego, CA 92102

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FILIBERTO CASTILLO MEZA
1607 Union St.
San Diego, CA 92101
JOSE NUNO WALTERS
2696 B St.
San Diego, CA 92102

This business is conducted by a general partnership.
/s/JOSE N. WALTERS
This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County, on September 14, 1981.
SC: 9/24, 10/1, 10/8, 10/15

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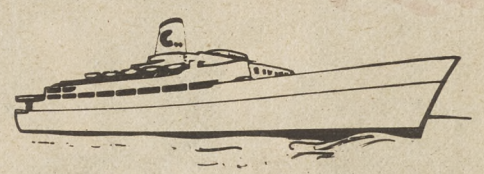

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